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# VALENTINE'S MEAT-JUICE

ENDORSED BY THE MEDICAL PERSONNEL OF UNITED STATES GREAT BRITAIN AND IRELAND  
AND EMPLOYED BY THE ARMY, NAVY AND COAST GUARD, AUSTRALIA AND THE ARMY AND  
NAVY OF THE UNITED STATES.

GREENSBORO HOSPITAL, GREENSBORO, CHINA, February 24th, 1903.

I have used Valentine's Meat-Juice with most gratifying results in several cases.  
A CASE OF POST-PARTUM HÆMORRHAGE—Lady aged 35; lost an enormous quantity of blood; hæmorrhage was checked, but patient sank rapidly from exhaustion; stimulants only gave temporary relief, on account of inability to replace lost blood. Gave a mixture of Meat-Juice and water, 1 to 2, two to four spoonfuls every ten minutes. Patient revived, pulse disappeared, respiration less sighing and more regular, and by continuing the treatment until two bottles had been taken, she was restored, and is to-day a happy, healthy woman.

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In both cases the peculiar merit of the Meat-Juicing is its being able to supply a circulating medium or use in absolute to the blood as raw is well obtained. In the case of other preparations, more or less of digestion is necessary before assimilation can take place; this is not so with Valentine's Meat-Juice, it is ready for assimilation whether in the stomach, upper or lower bowel. It is an excellent thing to give by rectal enema, with or without brandy.

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WALTER E. LAMHUTE,

Surgeon-in-Chief, Greensboro Hospital.

## TESTIMONIALS.

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VALENTINE'S MEAT-  
JUICE daily, and like  
it better than any  
preparation of the  
kind I have ever  
used.—J. MARION  
SIMP, M.D.

GEORGE H. EL  
LIOTT, M.D., in  
the British Medical  
Journal, December  
19th, 1903, "I would  
advise every country  
practitioner to al-  
ways carry in ab-  
solute cases a bottle  
of Valentine's Meat-  
Juice."

Washington, D.C.  
I have used large  
bottles of VALENTINE'S MEAT-  
JUICE and wonder  
the lack of them  
(here) everywhere.



It was used by the  
late lamented Presi-  
dent Garfield, during  
his long illness and  
he derived great  
benefit from its use.  
—ROMNEY KETCHUM,  
M.D.

## INTERNATIONAL EXHIBITION, 1876.

### EXHIBITION AWARDS.

"For excellence of  
the method of its  
preparation, where-  
by it more nearly  
reproduces the fresh-  
ness of meat, the  
absence from dis-  
agreeable taste, its  
rapid absorption,  
and the perfection in which  
it retains its good  
qualities in every  
climate."

THE  
CHINESE RECORDER  
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*Christianity and the Ethnic Religions.*

BY REV. D. Z. SHEFFIELD, D.D.

THE question as to the right attitude which Christianity should sustain towards the Ethnic Religions will continue to be a living one so long as Christianity continues to be a living, aggressive religion, and the Ethnic Religions have power to oppose its progress among their votaries. We can, perhaps, best approach this problem by inquiring first as to the scope and end of Christianity, since its character and aim must determine its attitude towards other religions.

(1). We note first that the fundamental doctrines of Christianity are universal in their demand for acceptance. Christianity teaches the unity of the human race in origin and destiny, a unity which is realized through the reciprocity of mutual fellowship and goodwill, and this reciprocity is to operate under the power and direction of the Law of Love, vitalizing and enriching all human relations. Christianity further teaches the unity of mankind under the corrupting and deranging power of sin. Christianity, of all the religions, gives an adequate account of its origin and a true conception of its nature and results. Sin is a moral disease co-extensive with the human race, and the remedy must be one that is adapted to the needs of the race.

The doctrine of God—the living, personal Spirit, perfect in holiness and beneficence, Creator, Ruler, Judge, Heavenly Father, is the supreme gift of Christianity to the world. Whatever broken images of the Great Supreme have been reflected in the teachings of other religions, it is to Christianity that the world is indebted for that conception of God that now dominates the thought of the leading civilizations of mankind. In vital relation to this doctrine of God, Christianity adds the truth of the divine self-revelation in

Christ. Christ is "the Son of God," "the Son of Man," "the effulgence of the Father's glory, and the very image of His substance." The goal of this divine, human life was to be death upon the cross, which was to be "a ransom for many;" and from this cross a power was to proceed that should draw the world to Christ. When He revealed Himself to His disciples after His resurrection it was to give to them a universal commission. Their activity in His name was to be as wide as humanity, and they were not to slacken their hand until the end of the world. He had already unfolded to them the nature of His kingdom, that it was to be hidden, spiritual, a divine leaven in the human heart, propagating itself by contact and always imparting from its own fullness.

A further doctrine is added concerning the gift and work of the Holy Spirit. He was to bear witness to the truth, was to testify of Christ, was to reprove the world of sin, of righteousness, and of judgment; He was to transform sinful men into "Sons of God," the human heart into a Temple of God.

These great truths concerning the brotherhood of man and the pervasive power of sin, concerning God and His self-revelation in Christ, concerning the work of the divine Spirit in renovating human character, do not pertain to a single race, or a single age, but to all races and all ages. They are the fundamental account of the right relationship between man and God, and man and man, the inspired statement of the status of man in the sight of God, and a presentation of the divine method of bringing the heart of man into fellowship with the heart of God. As the truths of Christianity were world-inclusive, the activities of the Church of Christ were to embrace the world. Yet again the life begotten by the Spirit of Christ has all the elements of finality. Lives spent in fellowship with the divine life that are lived for the good of other lives, that are regulated by the Law of Love, may indeed make progress in the quality and fullness of their endowment, but there is no higher order of life into which they can develop since they have taken on the very likeness of the divine life.

(2). Such being the scope and end of Christianity, it is necessarily an aggressive religion. The relation of God to His creatures is an unchangeable one. He cannot give His seat to another, or compromise in any measure His authority. Christ was the most gentle and humble and forbearing of the great teachers of men, and yet no teacher placed himself in the center of his teachings as did Christ. "I am the Way, the Truth, the Life;" "I am the Door of the sheep;" "Ye believe in God, believe also in me;" "I am the True Vine." Christ's life in the world was one of conflict, and He faith-



fully announced to His disciples that He bequeathed this conflict to them and to His Church. He who was to be called the Prince of Peace, yet declared, "I came to cast fire upon the earth, and how I would that it were already kindled." "Think ye that I came to give peace on earth? I tell you nay; but rather division." In the Apocalyptic vision Christ is seen as girded for war, with a sharp sword proceeding from His mouth with which He was to smite the nations. This does not mean that the work of Christianity is primarily destructive. Rather is it constructive in its teachings, its methods, and its ends, but it lays claim to the human heart for God, and must win its willing allegiance against all opposition. John, the forerunner of Christ, bore witness of Him and said: "He must increase, but I must decrease." This was the spirit of true Judaism, which was a preparatory dispensation, waiting for its fulfillment in Christianity; but this was not the spirit of Phariseeism which had preserved the husk, but had lost the kernel of Judaism. Phariseeism held to the interpretation of early Judaism which it had received as the final statement of truth, and to it Christ in His Messianic claims was a blasphemer, who must be destroyed and His errors rooted out. In like manner the truths of the Ethnic Religions are not in antagonism with the higher truths of Christianity, since every truth considered in itself is but a fragment from the sum of truth that has its place in a related whole. But these truths are often found embedded in religious and ethical teachings that Christianity, if true to itself, must reject as contrary to its teachings and its life. These systems carry in themselves no consciousness that they are tentative and preparatory. Their votaries believe that their ministry to the needs of the human heart are comprehensive and complete, and the result has been—as borne witness to on every page of the history of the Christian Church—that not only have the grosser superstitions opposed Christianity and resisted its progress step by step, but the great Ethnic Religions have uniformly and spontaneously assumed the same antagonistic attitude. Hinduism in India, Buddhism in Japan, Buddhism and Confucianism in China, are slowly waking to the meaning of the quiet and persistent propagation of Christianity in these countries, and they are offering such opposition as they have understanding to devise and power to carry out. The non-Christian religions are not pathways that lead naturally into Christianity, but rather are they in themselves completed systems of thought and worship. They are neither ready to receive Christianity as an associate or a successor; and converts from these systems to Christianity are not commended for their choice, but rather condemned and often made the objects of persecution.

(3). The attitude of Western scholars, whether Christian or otherwise, towards the Ethnic Religions must depend largely upon their conception of the origin and character of such religions. No man undertakes the study of comparative religions without previous philosophical and theological convictions. No man would be fitted for such study if destitute of these convictions; and yet these convictions are constantly coloring the results of investigation. Men too often discover in Ethnic Religions what they have been searching for, and what one scholar announces as truth, another scholar rejects as a mental mirage instead of a veritable landscape! Max Müller, following the translation of Dr. Chalmers, found in the Taoist Classic of the Tao-Te a passage that in its English rendering yielded a definite theistic meaning, but on examining the text from which the passage is taken we fail to find the imputed meaning. The Tao of Lao Tsū is an indivisible substance that acts unconsciously and spontaneously. Dr. Legge prints on the frontispiece of his book on the Religions of China a passage from the ancient Chinese Classics, which he renders, "God who dwells in heaven," but in a note he admits that *literally* the meaning is, "Heaven the Supreme Ruler."

There is a widely prevalent disposition in attempting to account for the origin of non-Christian religions to regard the founders of these religions as possessed of a low order of inspiration. It is said in support of this theory that "all truth is from God," and as these systems contain much of truth they must be regarded as inspired in sufficient measure to account for the truths announced. We may accept the statement that, "all truth is from God," without admitting that all truth is inspired by the Spirit of God. All will agree—who are concerned in this discussion—that the nature of man is divine in its origin, that man has moral and religious capacities after the pattern of the divine nature. Holding this thought steadily in mind, there seems to be no necessity for the theory that Socrates, Plato and Aristotle were under divine inspiration when they set forth their thoughts as to the duties of men to the State and to one another; or that Confucius and Mencius were inspired when unfolding their conceptions as to the Five Relations of men. There is no explanation in this theory of the limitations of truth in the Ethnic Religions. Why did the divine Spirit strive so feebly in these systems? Why were not the truths apprehended more organic and progressive? Why have they had no inherent power from generation to generation to separate themselves from the errors in which they are found embedded? Why have they so seriously lacked in efficacy to cure the springs of human evil? Why have they lacked, in every instance, that quality which gives

vitality to a civilization and sets it forward along permanent lines of progress? The natural and adequate answer is, that these religions have had a human origin. They are the creations of human thought under the varied conditions and experiences of life and are marked with the excellences and defects of the civilizations which they in part created, and by which they were in part created. We note in these religions a stage of evolution, but an evolution that always terminates in petrification, out of which there is no permanent progress, but rather a steady degeneracy. They hold truth in a dead hand, and in truth thus conditioned there is no potency or promise of a higher life.

(4). Many writers—in the judgment of the present writer—have given an erroneous account of the measure of Theism that exists in the Ethnic Religions. It is common among Christian scholars to state as a sort of theological truism that “all men know God,” which means from the lips of the philosophical little more than that all men have religious capacities that if rightly directed will yield a knowledge of God, but if wrongly directed will terminate on nature, or on multitudes of false gods. The human mind in its normal exercise demands an adequate cause for results perceived, and when rightly directed this demand is satisfied with the thought of God, the self-existent, Supreme Cause. Men have a sense of dependence which asks for help from a source higher than that of their fellow-men. Men have a sense of moral obligation which passes the bounds of obligation to their fellows and holds them responsible to “the Law of Heaven,” or to imagined gods that dwell in heaven. All these capacities ought, indeed, to terminate on God, but human history testifies that they have been continually misdirected and have terminated on the creation of God rather than on the Creator. The religion of the Greeks and Romans was essentially polytheistic. It was only the philosophers who speculated as to the origin of the universe, and from the recognized unity in nature conceived of an original source that would give an adequate account of such unity. So again, not to multiply illustrations, Confucianism in the ancient classical writings often personifies the powers of nature, especially Heaven that overarches and enspheres all things, and Earth that supports and nourishes all things; but in Confucian philosophy personality is carefully denied to these powers.

(5). We often meet in writings statements to the effect that all religions are essentially good in their nature, and that the evils associated with them are not the fruits of these religions, but of other causes. Mr. Candlin in his paper before the Parliament of Religions said: “It appears to us that all religion whatever, in any age or country, is in its essential spring good and not evil. It has been the

root of all morality that ever made society possible; it has been the spring of every philosophy; the incentive to every science yet born; has formed the nucleus and animating soul of every civilized nation the sun has ever shone on; has been the uplifting force of whatever progress the world or any part of the world has ever made". In this and similar writings thoughts are confounded that ought to be distinguished if we hope to reach right conclusions concerning non-Christian religions. The truth wrapped up in this passage is, that man's religious nature is the noblest element in his spiritual endowment, that its end in its right exercise is good and not evil, but the evils that have afflicted the world, not in spite of religions but because of religions, have been so many and so serious that writers have often made a plausible showing in support of the proposition that these religions have been the central source of the evils of the world. Morality has a broad basis of its own without the undergirding of religion. Man is a moral being before he is a religious being, and he is a religious being because he is a moral being. Men must use moral weapons both for attack and defense. Moral convictions and sense of moral obligations lie at the basis of all government and supply the regulating principle in all social intercourse. Religion enters in as a powerful motive-force, but whether it drives towards good or towards evil must be judged by the elements of truth or error operative in the religion. If we consult human history on this subject we find—as we ought to expect to find—that the influence of religions has been a mixed one, partly good and partly evil, as truth and error have been blended with each other. Religions in accordance with the measure of truth which they contain have a powerful clarifying influence upon the moral convictions, and in accordance with the measure of error which they carry with them they have a like darkening and deranging influence upon those convictions. Yet further, the loftier the truths that are held, if associated with serious error, the more powerful the motive-force to evil. This explains why it is that an undeveloped and unspiritual Christianity, which in its progress has absorbed into itself many of the error of the religious systems it has supplanted, becomes a more terrible and relentless engine of persecution than the non-Christian religions. Innocent the Third, whose name stands in the first rank in the long line of Popes, could order the armies of Christendom to unite their strength for the extermination of the Albigenses, and could believe that in this awful work he was carrying out the will of God. It was the belief that their swords were drawn in accordance with the will of Allah that gave such cruel energy to the Mohammedan hosts that scourged Asia and Europe in the early middle ages.



Wrong religious beliefs have begotten wrong moral conceptions in the civilizations wherein they have operated. Buddhism, if its individual self-denial and mortification could have been carried to its ideal results, would have disintegrated and ultimately destroyed society and extinguished the race. Confucianism by its system of worship puts the living in perpetual bondage in the presence of the dead, takes from the young their natural rights in the presence of the old, weakens the sense of individual liberty and responsibility and opposes its uncompromising materialism to the deep spiritual truths of the Christian faith.

(6). Christianity not only contains a system of doctrine but a life. It is the river of water which the prophet saw proceeding from the Temple of God and flowing forth for the healing of the nations. Christianity is concerned with one central and supreme form of activity to restore the lost relationship between God and man. All else is subordinate and incidental. Christianity is tolerant towards everything not at war with this central aim, but never shrinks from crossing swords with whatever opposes this aim. It conducts its work with patience under every form of government, exhorting its membership to be subject to rulers, to authorities. It operates in every type of social custom, not attacking from without but within. Deep social evils that are entrenched in habit, and are not condemned by the general conscience, are left to the undermining process of a growing ethical and spiritual sensitiveness. The great Apostle to the gentiles was "all things to all men," that is, in matters non-essential, which means that the work of Christianity is to purify the fountains of human life, while the externals of forms and ceremonies, of dress and ritual, of general intercourse, are to be subject to the common laws of taste and habit and imitation, only enriched by higher ethical and religious conceptions. The charge that missionaries foreignize their converts has but little ground of justice, but it is wise to learn from even unjust criticism and to remember that converts to Christianity adopt outward forms more readily than they seek for inward purification.

(7). There are four aspects under which we may study the relationship of Christianity to the Ethnic Religions: (a) that of Supplementation, (b) Absorption, (c) Mutual Assimilation, (d) Substitution.

Christianity is not a supplementary religion; it is organic and complete in itself. He who declared himself to be the truth claims all truth as belonging to himself. Much that Christ taught as to the relations of man with man had been taught before both by Jewish and Ethnic teachers, but only in a fragmentary manner. From Christ's lips these teachings were set in new relations, and

took on higher meanings. Christianity does not grow when grafted on alien stock; it must grow from divine nourishment brought up by its own roots. The Ethnic Religions do not strike down their roots into God through intelligent faith in His name and trust in His will. They give no evidence of being nourished by the divine sap and so of having life in themselves to impart to engrafted Christianity.

Christianity readily absorbs from other religions, and from social customs related to such religions, in all matters not in antagonism with its spirit and activity. The divine stream of life is indifferent as to the form of the channel through which it flows, and turns to the right and left in obedience to the law of social gravity, but it must not lose its life-giving quality throughout its course. In the event of such loss the waters are certain to dry up and the river to disappear in the sands of human superstitions and distorted beliefs. Christianity on its human side easily affiliates itself with error, but while it takes error into its secretions, it never absorbs error into its life. A living Christianity not only conducts a warfare against external error, but an equally persistent and strenuous warfare against internal error. It may receive baptised heathenism into its system and endure its deranging presence for decades or centuries, but the time comes when the alien mass is attacked and driven out. Christianity is building a divine temple in the world, and no material is permanently accepted in the structure that has not the approval of the Divine Architect.

The thought of mutual assimilation is a congenial one to men who regard Christianity as essentially human in its origin along with other religions, or who impute to other religions the same divine elements that are claimed for Christianity. We are often told that all religions are tentative, that they are each feeling their way to higher things and that they are borrowing one from another in their development. Such is not the account which Christianity gives of itself. Christ is not one of many great world-teachers, but He is the One Supreme, World-Teacher. Christ taught out of His own fulness, and there was a self-evidencing quality in His teachings that he was drawing from exhaustless divine fountains. He taught great principles that are universal and abiding and bind the lives of men to one another and to the life of God in permanent unity. Thus Christianity stands complete in itself. It has a place in its abundant life for every quality of truth and for every healthful and right expression of religious and ethical thought, but it takes nothing into its essential life except by a process of spiritual digestion, which converts the new material into an integral part of the total whole.

If the hope of Christianity is ultimately realized, the world will not be filled with federated systems of religion, mutually imparting and receiving in kindly fellowship, and each best fitted for the ministry that is required in its place and conditions; rather will there be one religion founded on the broad and enduring basis of the divine self-revelation in Christ, One Body, One Spirit, One Hope, One Lord, One Faith, One Baptism, One God and Father. Other religions have nothing to contribute to the exalted Christian conception of the Fatherhood of God and Brotherhood of man, a common spiritual life, through a living faith in the Son of God and a common immortal destiny. What have these system then—it may be seriously asked—to add to Christianity? Christianity is not indebted to Pantheism for its doctrine of the Divine immanence, but has taught this doctrine from the beginning, safeguarding the related truth of the personality of God by teaching also His transcendence above the universe of His creation. Neither is Christianity indebted to Polytheism for the doctrine of the nearness of God to His creatures, His desire to come into a living fellowship with them. This doctrine is the very heart of the Christian system, and the end of the Divine activity is to make this truth real in every human heart. The Doctrine of Polytheism that the gods desire to have fellowship with men, and are readily approached through the proper channels of worship, is indeed a testimony to the natural religious cravings of the heart of man. That craving in its right direction is the condition of acceptance of the teachings of Christianity, but Polytheism has not created these capacities, and has given to them only a distorted and deranged ministry.

Mohammedanism derived its knowledge of God from Jewish and Christian sources, but the conception of the character of God is seriously mutilated in the teachings of Mohammed. The fatherly compassion of God is lost behind the special favor shown to the followers of the Prophet and the stern judgments visited upon their enemies. Mohammedanism, while it borrows from Christianity, rejects the central truth of the Christian system by denying the Divine sonship of Christ and His unique redemptive work. Christianity declares that there is none other name than that of the Divine Christ whereby men can be saved. Islamism has nothing in its doctrines or in its life with which it can enrich Christianity. The civilizations which have its stamp upon them have long since become unprogressive, and the final triumph of Christianity in these civilizations must be by the acceptance of its essential teachings and transformation into its life.

Confucianism comprehends the three systems of Nature-worship, of Ancestral worship, of Sage and Hero-worship. These three types

of worship are contained in one ritual, and form an essential organism, "with Nature-worship at the base. This Pantheism is yet further a system of dualism. Heaven is Father and Earth is Mother. In the Book of Changes we read, "Heaven is the source of all things and Earth is the birth of all things," that is, gives birth to all things. The worship at the Temple of Heaven is organic with that at the Temple of Earth. Upon the tablet to Heaven is written, "Seat of Majestic Heaven the Ruler above." Upon the tablet to Earth is written, "Seat of the Majestic Earth Divinity." When King Wu determined to punish Chou for his crimes, his announcement was as follows: "Hating the sins of Shang" (a Dynastic name, Chou being the last king), "I make announcement to Great Heaven and Sovereign Earth, to the famous mountains and great rivers by which I pass, that . . . I am about to have a great righting with Shang. . . I presume reverently to comply with Shang Ti" (that is, the will of Shang Ti) "to repress the disorderly ways of Chou." He continues, "Honoring the determined command of Heaven I pursue my punitive work to the east, to give tranquillity to its men and women . . . And now ye gods (of heaven, earth, mountains, rivers), grant me your aid that I may relieve the multitudes of the people, and there be no shame accruing to your names." In proof that Nature-worship was already a developed system in the days of Yao and Shun (twenty-two centuries before Christ), we need only to refer to the record of the worship which Shun performed in ascending the throne of Yao. He sacrificed to Shang Ti, to the six honored ones (nature-powers not certainly determined), to the hills and rivers, and to the host of gods. Dr. Legge comments on this passage, "I cannot doubt but here Shang Ti is the name for the true God." Consistently with this conviction he has given the term the uniform rendering into English of God, thus giving the impression of an underlying theism in the ancient Chinese classical literature that many other scholars do not find. In the Book of History the terms for the personified Heaven and the Ruler above occur about one hundred and fifty times, and always in a manner that shows them to be alternative terms for the same thought, the personification being stronger in its formal expression in the use of the latter term, but not in its meaning and habitual use. Heaven is the common term, occurring six times more frequently than the Ruler above, and nothing can be predicated of personality in the latter term that cannot be predicated of the former. Man's nature is the gift of Heaven, and again it is the gift of the Ruler above. If the Ruler above searches the people, Heaven does the same. In one place we find mention of the heart of Heaven and in another of the heart of the Ruler above. If the ruler above searches



the people, Heaven does the same. Shun weeps before Compassionate Heaven. Heaven decrees, protects, is angry, rewards, punishes. Thus the "Term Question," as it is known in China, becomes in part a question of linguistic science, the correct interpretation and use of words. If Christianity at the outset had chosen the term under consideration as an adaptive one—the highest that Confucian thought could contribute—to purify and ennoble in use by the higher conceptions of a pure theism, the problem would have been less involved than it is at present. Christianity is doubtless strong enough to take a term imbedded in Confucianism and renovate it for its own use, but the danger in use is greatly increased by a wrong exegesis of its historical meaning. The Ruler above (Shang Ti) is the supreme object in an elaborate system of Nature-worship, and in being interpreted to mean God in its original relations, it pulls after it the whole system and places it in a relationship to Christianity that is unreal and unhealthful. If indeed the Head of Confucianism and Christianity is identical, we should expect easy affiliation among its members, but history warns us that such affiliation is fraught with the utmost danger to Christianity. Confucianism smothered Nestorian theism under its seductive pantheism, and this process is already far advanced in the contact of Confucianism with Mohammedanism. The term Lord, of Mohammedanism, has little to distinguish it in the popular thought of the votaries of that religion in China from the Heaven of Confucianism. The conception of God as the living, personal Spirit, in His universe indeed, but above, before, and apart from it in His essential nature, is vital to the healthful growth of Christianity, and any association of ideas that blurs and confuses this conception retards and deranges that growth.

There is a large and growing literature in China which has been produced by missionaries on the theory that Confucianism is a degeneracy from a primitive theism, and that Christianity has come to lay bare those ancient foundations and to build upon them. This is indeed taking advantage of the Confucian cry, "Back to the Ancients," but the gain is secured at too great a cost if the infant Christian church is thereby to be nursed in the swaddling-clothes of Nature-worship. Heaven and Earth have been personified in Confucian thought in its attempt to account for the origin of the universe by the interaction of these primordial powers, but Confucian philosophy relegates personality to the language of worship and talks only about law and matter. Heaven and Earth are an unconscious evolution, and in turn unconsciously produce and sustain all things in nature. To take one term out of this dualistic cosmogony that has been accepted in China for four thousand years

as ultimate truth, and declare that term, or its correlative term the Ruler above, to mean God in a true monotheistic sense is, to the writer, to do violence to the meaning and use of words, and to make assertion stand in place of evidence.

Ancestral Worship is imbedded in Confucian Nature-worship, and the two lie at the basis of Chinese government and social institutions. The Son of Heaven by appropriate ceremonies of worship before the tablets of Ancestors and the great powers of nature must preserve the government in harmony with the law of Heaven. When the Emperor worships before the tablets to Heaven and Earth, tablets to Ancestors of the Dynasty are arranged on the right and left as retainers of Heaven, participating in the regulation of the affairs of men. At the decease of parents tablets are set up to their names to symbolize their continued presence to superintend the concerns of the household. The tablet is consecrated to its function by a definite ceremony, and is named "The Seat of the Divine Lord." On the occasion of the funeral obsequies and subsequently on all great national days worship is offered before the tablets to Ancestors with prostrations and food and drink oblations. When the Jesuit missionaries introduced Roman Catholic Christianity into China, in their desire to win acceptance for their teachings, they were disposed to regard Ancestral and Sage worship as a civil ceremony of doing honor to the memory of the departed, something that could be incorporated into Christian worship without harm to the Church. This raised a controversy among the missionaries of the different orders in China that was carried to Rome and was continued for a century and a half. The ultimate decision was that this worship was essentially idolatrous and could not be allowed a place in the Christian church. This decision was made at an irreparable loss as measured by external opportunity, closing and bolting the door of progress to the church for the centuries following. If a church which in its history had admitted the evil of saint-worship into its organic life had yet remaining spiritual power to resist the seductive entry of the system of Ancestral worship, much more will the Protestant church, with its higher spiritual sensitiveness, guard itself against any compromise with this error. The Christian church in China in its Confucian environment should make all concessions that can be made in good conscience, both in language and action, to the established forms of reverence for both living and dead, but the creature of God must have no part in the worship which a living Christianity gives to the Creator of all.

The Confucian Sage is not an inspired man after the manner of the ancient Prophets. He is rather the embodiment of the heart of Heaven and Earth. The Law of Heaven finds its perfect ex-

pression in his thought and life. His passion nature is in accord with his moral nature. The Sage has perfect knowledge from birth, and does not need to study in order to know after the manner of common men. When Confucius said that his knowledge was acquired and not from birth, he veiled the facts that he might constitute himself a pattern for imitation. Confucius stands supreme among the Sages, the very mouth-piece of Heaven. He interpreted the thought of the preceding Sages and opened up the true line of thought and action for all who should follow. Confucius gave perfect realization to the powers of his own nature, and so became a companion of Heaven and Earth in their work of transformation. The worship of Confucius has come to be a distinct function of government. His temple is erected in every city throughout the Empire, and twice each year all officials must follow the example of the Emperor in worshipping before his tablet, with prostrations and oblations of food and wine. Upon the tablet is written, "The Divine Seat of the Great Completer, the most holy Ancient Teacher Confucius." Confucius was not only the great ethical and political teacher of China; he was also the great religious teacher. He was a ritualist of the severest type, following the ceremonies of worship which had come down from earlier days and transmitting them to posterity. The ethical teachings of Confucianism occupy a first place in the world's thought apart from Christianity. These teachings magnified benevolence, fidelity, obedience, integrity, and have thus far prepared the way for Christianity, but the followers of Confucius have no sense of the errors and limitations of the system, which supplies in itself no ultimate foundation upon which the enduring structure of Christianity can be built. The Confucian scholar in accepting Christianity leaves behind him the worship of Nature, of Ancestors, of Sages, in which he has been trained, and turns with a new heart to offer an undivided worship to the Author of Nature, the Giver of life, and the Director of life's destinies to Ancestors and Sages.

In conclusion, Christianity in its doctrines, its hopes, its activities has the qualities of universality and finality. There are no added virtues that can adorn the lives of individuals, or the institutions of society, beyond and above those that are begotten of a heart whose spontaneous outgoings are towards God and towards other men. Christianity is organic and complete in itself. In its universalism its reconstructive work is for humanity, and it accepts all truth in all human relations as belonging to itself, and builds it into its own unique spiritual structure. It is tolerant towards error hidden in the institutions of society, allowing the tares to grow with the wheat until the Divine time of separation,

but holding to the great truths that are vital in the work of man's redemption with a conviction that accepts no compromise and permits no substitution. Christianity sheds a new and Divine light upon the problems of right, and truth, and duty, and supplies a new regulating principle and motive-force to all moral convictions. The obligations that are borne witness to by conscience, by society, by government are reinforced by obligation to the holy will of God. Christianity in contact with the Pantheism and Polytheism of Hinduism and Buddhism, the cold, Christless Theism of Mohammedanism, the Nature, Ancestor, Sage-worship of Confucianism, is gentle and patient with hereditary error, and honors the spirit of worship, however deranged and perverted may be its forms of expression, but it holds steadfastly to the great truth that God is One. Sovereign, Supreme, and labors in patience and hope to the end that Christ may reign in the earth with an undivided crown.

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### *Some Perils of Missionary Life\*.*

BY B. B. WARFIELD, D.D.,

**I** SUPPOSE we all recognize that missionaries are the cream of Christians. They may say with Paul, in the whole length and breadth of his meaning, that unto them the grace has been given to preach unto the heathen the unsearchable riches of Christ (Eph. iii, 8). They are the bold and faithful spirits who bear the banner of the cross courageously to the front. We who abide at home, hope that we are at home by the will of God and to His glory; but we cannot withhold our admiration from those whom God has chosen to form the advance-guard of His conquering host. We recognize that these "picked men" are the *elite* of the army of the cross. Their bearing justifies this recognition. There is no body of men in the world of equal numbers who so thoroughly meet the trust reposed in them and the lofty sentiments entertained towards them by their fellow-Christians.

So exalted is our well-founded appreciation of the character of missionaries in general that it comes with something of a shock to us to discover, as we are now and then led to discover, that even missionaries are, nevertheless, men, and are sometimes liable to the temptations, and shall we not even say, the failings? that are common to men. In the difficult situations in which they have

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\*An address to a body of prospective missionaries.



been placed, they have exhibited, in general, a wisdom, a faithfulness, a power of adaptation, a devotion, which seems almost super-human, and which can be accounted for only as the fulfilment of the promise with which the Lord accompanied their marching orders—that He would be with them to the end of the world. But in the midst of this general marvellous success, we find just enough of shortcomings to warn us that there are dangers attending the work of the missionary which it is requisite to face and to guard against. I do not here speak of such dangers as that of spiritual pride, which may be thought to lie very close to a calling which is recognized among us as one which in an especial manner undertakes the work of God and may lay particular claim to His smile, and which may be peculiarly near to men who are everywhere esteemed, and may haply come to esteem themselves, as the *elite* of Christians. I am bound to testify that I have seen very little of anything resembling spiritual pride among missionaries, though doubtless it here and there exists, as how could it fail to exist? The dangers I wish to speak of are not those which spring from the very essence of the calling, but rather such as attend the work missionaries are called on to do, and such as show themselves in the manner of its prosecution. Here, too, the greatest danger is that we may fancy there is no danger. To be forewarned is to be partially, at least, forearmed; at all events it places it in our power to forearm ourselves.

Let us spring at once *in medias res* and mention at the beginning the supremest danger which can attend a missionary in his work—the danger that he who has gone forth to convert the heathen may find himself rather being converted by the heathen. The idea is monstrous, you may think. But the danger is an actual and a real one, and its working is not unillustrated by sad examples. It is no doubt exceedingly rare that a missionary is so fully converted to heathendom that he lays aside his Christian profession and adopts in its entirety the religion of those whom he was set to convert, though even this is not absolutely unexampled. Dr. A. J. Behrends, for instance, in his little volume of missionary addresses delivered on the Graves' foundation at Syracuse University ("The World for Christ," p. 102), tells of a classmate of his own to whom even this occurred. He says:—

"I had a classmate in the Theological Seminary who, thirty years ago, went as a missionary to China. He abandoned his calling and his faith, became a Mandarin of the 'third button,' and for many years has been associated with the Chinese legation in the courts of Europe. He writes of the 'iced champagne' which he drinks when the heat of

summer is oppressive, and talks flippantly of the 'so-called' Holy Land and of the 'historic cross of the carpenter philosopher,' which annoys him at every step from Munich to St. Petersburg. He has developed into a Confucianist."

It much more frequently happens, however, that the impact of the heathen mind upon his thought has led the missionary only to modify his belief until he has laid aside the fundamentals of Christianity, or even now and then, under the ethical influences of his surroundings, has made shipwreck of faith in a practical sense and adopted the ethical views and fallen into the debased modes of life of his community. All this, of course, unhappily occurs to the pastor at home exceedingly frequently, despite the conserving energies of the society in which home pastors are immersed. The forces of the world impinging upon them, and reinforced, it may be, by native tendencies of thought and feeling, draw them away from their adopted lines of thought and gradually assimilate them to worldly views and modes of life. That it happens comparatively rarely among the missionaries in the far severer strain to which they are subjected, isolated as they are from the Christian community, and surrounded by a society the very grain of which is heathen, is only another proof that they are the *elite* of Christendom. But it does happen occasionally among them, too.

A classical example of a missionary becoming thus the convert, or at least the pervert, of his catechumens, is supplied by the famous Bishop Colenso, the pioneer of the present outbreak of rationalistic Biblical criticism in England. Bishop Colenso was bred in the evangelical faith of the Low-Church party of the Church of England, and had received in his youth the essentials of the faith as held by that body of nobly-witnessing Christians, though certainly in a somewhat traditional way. When he went to Natal as a missionary, however, he had never given that deep and careful study to the elements of his faith which alone would guarantee their stability. It happened thus that his mind was first thoroughly awakened to the difficulties of his religion through the questions and objections of the "intelligent Zulu," to whom he sought to teach it. Under these objections he gave way, first discarding the fundamentals of evangelical religion, and then his belief in the Bible as the infallible Word of God; and thus became the protagonist of critical rationalism on English ground. Here is his own account of the final stage of his perversion:—

"Since I have had charge of this Diocese, I have been closely occupied in the study of the Zulu tongue and in translating the Scriptures into it. . . . In this work I have been aided by intelligent natives, . . . so as not only to avail myself of their criticisms, but to appreci-

ate fully their objections and difficulties. Thus, however, it has happened that I have been brought again face to face with questions which caused me some uneasiness in former days, but with respect to which I was then enabled to satisfy my mind sufficiently for practical purposes, and I had fondly hoped to have laid the ghosts of them at last forever. Engrossed with parochial and other work in England, I did what, probably, many other clergymen have done under similar circumstances—I contented myself with silencing, by means of the specious explanations, which are given in most commentaries, the ordinary objections against the historical character of the early portions of the Old Testament, and settled down into a willing acquiescence in the general truth of the narratives, whatever difficulties may still hang about particular parts of it. . . . Here, however, as I have said, amidst my work in this land, I have been brought face to face with the very questions which I then put by. . . . I have had a simple-minded, but intelligent, native—one with the docility of a child, but the reasoning powers of mature age—look up and ask, ‘Is all that true?’ . . . I dared not, as a servant of the God of Truth, urge my brother man to believe that which I did not myself believe, which I knew to be untrue, as a matter-of-fact, historical narrative. I gave him, however, such a reply as satisfied him for the time, without throwing any discredit upon the general veracity of the Bible history. But I was thus driven—against my will at first, I may truly say—to search more deeply into these questions. . . . And now I tremble at the result of my inquiries.” . . . [The Pentateuch and Book of Joshua Critically Examined. By the Right Rev. John William Coleenso, D.D.]

The circumstances of this wonderful conversion to disbelief in the Christian Scriptures are no doubt capable of being looked at from two points of view—according as our attention is engrossed with the high and noble honesty of heart which considered not the humbleness of the questioner, or with the previous neglect of duty which left the questioned the prey of the first restless spirit which should attack him. Bishop Coleenso’s sympathetic biographer, Sir G. W. Cox, contemplates it from the first point of view, and this is his account of it:—

“There can be but little doubt, rather there is none, that the choice of Mr. Coleenso for missionary work in a heathen land, was a blessing not only to the heathen to whom he was sent, but to his countrymen, to the cause of truth, to the Church of England, and to the Church of God. Up to this time, his moral sense and spiritual instincts lacked free play; and, had he remained in England, those circumstances probably would never have arisen, which were made the means of evoking the marvellous strength of character evinced in the great battle of his life. It was just that appeal of the honest heart which was needed to call into action the slumbering fires. That appeal, and his instantaneous obedience to that appeal, were sneered at as stupid, childish and contemptible; but the questions of the ‘intelligent Zulu’ became for him questions like those which led Luther to nail his theses on the church door at Wittenberg, and enabled him to break with the force of a Samson the theological and traditional withes by which he had thus far been bound.”

Our own Dr. W. H. Green, in his trenchant review of Bishop Colenso's first book on the Pentateuch, contemplates it from the other point of view, and this is the way he puts it:—

"The difficulty is in the whole attitude which he occupies. He has picked out a few superficial difficulties in the sacred record, not now adduced for the first time, nor first discovered by himself. They seem, however, to have recently dawned upon his view. He was aware, long before, of certain difficulties in the scriptural account of the creation and deluge; and instead of satisfactorily and thoroughly investigating these, he was content, he tells us, to push them off, or thrust them aside, satisfying himself with the moral lessons, and trusting vaguely, and, as he owns, not very honestly (p. 4) that there was some way of explaining them (pp. 4, 5). The other difficulties, which have since oppressed him, he then had no notion of; in fact, so late as the time when he published or prepared his Commentary on the Romans (p. 215) he had no idea of ever holding his present views. As there is nothing brought out in his book which unbelievers had not flaunted and believing expositors set themselves to explain long since, we are left to suppose that his theological training as a minister and a bishop, and his preparation as a commentator, could not have been very exact or thorough. . . . His mission to the Zulus, however, fortunately or unfortunately, as the case may be, broke the spell. He went out to teach the Zulus Christianity, and now at length he is obliged to study the Bible on which that religion is based."—[The Pentateuch, Vindicated from the Aspersions of Bishop Colenso. By William Henry Green, etc. New York. 1863. Pp. 112].

I have been thus lengthy in exhibiting the fundamental elements of the case of Bishop Colenso, because I desired to bring out the source from which the danger to which he succumbed arose. Clearly its roots were set in this: he became a teacher before he was himself taught. The remedy is that missionaries should not fancy that a zeal for God and a love for Christ is all the furnishing they need to enable them to win the world to Christ; if they do, they may haply find themselves like Bishop Colenso, rather won to the world. Those who expect to go forth as missionaries can read themselves the lesson. As certainly as men go, mentally unprepared for their task and its dangers, so certainly will they expose themselves to unnecessary peril and their work to unnecessary likelihood of failure.

It is the same lesson that is read us by the somewhat parallel case of Francis W. Newman, whose autobiography detailing the changes in his belief, published under the title of "Phases of Faith," created quite a sensation half a century ago. He was the brother of John Henry Newman, equally or more highly gifted, and, like him and Colenso, was bred in the evangelical faith. It is perfectly evident, however, to the reader of his own account of his religious life, that he never gave that labor and thought to the faith which he professed which were its due, and by which alone it could be



firmly anchored in his soul. In one of the phases of his faith he joined Mr. Groves (in 1830) in his mission at Bagdad, and it is plain that he was led to give up the doctrine of the Trinity—one of the earlier stages of his drift away from the truth—by the pressure of Mohammedan objection. He felt uneasy from the first, as with his foundations in Christian thinking, one fancies he well might feel uneasy, whenever the thought crossed his mind: "What if we, like Henry Martyn, were charged with Polytheism by Mohammedans, and were forced to defend ourselves by explaining in detail our doctrine of the Trinity" (p. 32). Then he discovered that religion was not the peculium of Christianity. There is a vividly drawn scene in a carpenter's shop in Aleppo which, one feels, must have had a significant place in his development.

"While at Aleppo," he tells us, "I one day got into a religious discussion with a Mohammedan carpenter, which left on me a lasting impression. Among other matters, I was peculiarly desirous of disabusing him of the current notion of his people, that our gospels are spurious narratives of late date. I found great difficulty of expression, but the man listened to me with much attention, and I was encouraged to exert myself. He waited patiently till I had done, and then spoke to the following effect: 'I will tell you, sir, how the case stands. God has given you English a great many good gifts. You make fine ships, and sharp pen-knives, and good cloth and cotton; you have rich nobles and brave soldiers; you write and print many learned books (dictionaries and grammars); all this is of God. But there is one thing that God has withheld from you and has revealed to us, and that is, the knowledge of the true religion, by which one may be saved.' When he had thus ignored my argument (which was probably unintelligible to him) and delivered his simple protest, I was silenced, and at the same time amused. But the more I thought it over the more instruction I saw in the case." [Phases of faith. By Francis William Newman, etc. London. 1870. P. 52].

The instruction he got out of the case was that, as the possession of a deep religious experience was not dependent on the possession of any one form of religious teaching, therefore all forms of religious teaching are alike useless or worse, and the religion of the individual's own consciousness is the only true religion. He was in other words converted to heathenism by the discovery that man has universally a religious nature.

Something of the same kind seems to have happened to Mr. James Macdonald, a missionary of the Free Church of Scotland, to Africa, and author of a readable book called "Light in Africa." He has more recently published a more pretentious and really very instructive volume called "Religion and Myth" (London, 1893), from which it appears that he has been deeply moved by the discovery that even the lowest savages may have a religious consciousness, exercise religious faith, and enjoy religious certitude.

By this discovery he has been led, theoretically at least—let us hope it is wholly unassimilated theory with him—to confound all religions together as being higher or lower stages of the development of man's religious capacities and insight, dependent not on objective revelation but on growing intelligence and the progressive working of human thought upon religious material. Pressed to its legitimate meaning this is pure naturalism, elevated heathenism. Here is the conception of the origin of Christianity to which Mr. Macdonald has been brought: Religion began in reverence for a human king, to whom men looked for good, issuing in the conception that the king controlled natural forces; then from habit they still looked to the king for help after he had died, and hence arose a doctrine of souls; thence sprang a conception of personal and separate divinities, slowly gravitating towards the idea of one Supreme God; after awhile the conception arose that this one Supreme God became incarnate in time, by the substitution of the idea of a single incarnation revealing the will of God for the multitude of prophets—from rain-doctors up—who claim to hold converse with the unseen. Students of the literature of the subject will easily recognize this sketch. To us it seems that instead of converting the Africans to Christianity, Mr. Macdonald has himself been converted to a form of scientific heathenism.

The lesson of all these instances is obviously the same. The missionary is not prepared for his work until he has been forced to face all those problems raised by modern criticism and by modern thought—problems of comparative religion, of critical analysis, of philosophical unbelief; has faced them at home, worked through them, and mastered them. Unprepared by this mental discipline, he goes forth at his peril. There is danger in the foreign field for a man who has been too indolent at home to meet the difficulties of unbelief prevalent at home, fairly and squarely, and reason himself through them. He may quiet the doubts that rise in his own soul, but the heathen are not amenable to his lazy Peace! peace!—they will press these doubts upon him. If he parries them, they will justly despise him and he loses all fruit of his work. If he entertains them he is unprepared to deal with them, and—well, some men have lost their faith by that road. We would better prepare ourselves earnestly before we go.

*(To be continued.)*

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*The Amoy Congregational Union Annual Meetings.*

BY REV. F. P. JOSELAND, AMOY.

TWO years have elapsed since I sent a short account of the Annual Meetings of our Amoy "Ho-Hoey," or "Congregational Union." Therefore it may not be without interest for me to send another such account of the series of meetings just held in Amoy, so that our fellow-workers in other Missions, as well as those connected with the L. M. S. may have some idea of our progress and present prospects.

We met in the large hall belonging to our college for the training of students for the ministry, situated on the island of Kulong-su, close to the oldest of our L. M. S. Mission houses. Our meetings began on Wednesday, December 31st, 1902, and concluded on Monday, January 5th, 1903. Our chairman for the year was the Rev. John Macgowan, our senior missionary, who has been on the field forty-three years, and is still vigorous and hearty, though he feels the loss of his wife acutely. He gave us a stimulating address from the chair, taking as his text a passage in II Corinthians xi. 28, "Beside those things which are without, there is that which presseth upon me daily—*anxiety for all the churches.*" He pressed home the necessity for remembering that the Church is a spiritual organization for saving men and women, and pleaded with the pastors and preachers ever to keep these spiritual aims in the forefront, so that each church might grow in grace and power and usefulness. If the gospel of Christ is to spread over this empire, it will be through the earnestness, life, and consecrated hard work of those who are appointed by Christ as pastors, preachers, and teachers, not "as being lords over the heritage of God, but being ensamples to the flock."

After the conclusion of this most helpful address, the minutes of the last year's meetings were read, and the names taken down of all the pastors, preachers, and delegates who composed this year's assembly. For the benefit of those who may not know how our Union is constituted, I may state that it consists, first, of all the foreign missionaries, clerical, medical, and lady, on the field; then, of all the native pastors and preachers; and also of one delegated from each church in the whole Amoy district. As we now have some fifty-two separate church organizations (each of which must have at least twelve adult members in full communion), it will be seen that the numbers attending exceed 100. Most of the expense of travelling and food, etc., is borne by the churches, through a special collection taken just before the meetings at each church, but supplemented by the missionaries, if not enough.

The great value of the meetings is more and more evident every year, and the broad and democratic character of the assembly does not, as some people might fear, detract from its usefulness, for while the foreign missionaries and native pastors naturally do most of the talking, yet every man has an equal right to speak and an equal vote. We do not exercise the same external authority as a Presbyterian Synod, or a Methodist Court, but, none the less, the moral authority is as strong if not stronger, for unless we can carry the majority of the audience with us, any rules we might make would stand little chance of being obeyed.

One of the main items of business of our gathering is to go over one by one all the churches, discussing the progress or retrogression of the church during the past year, the zeal (or otherwise) of the preacher and deacons in fulfilling their several duties, the monetary position of the church, and any other important matter affecting the church. Each delegate gives his report first, followed by the preacher, and anyone in the assembly has the opportunity of questioning both, or of eliciting further information on any matter connected with that church. The significant fact that once a year at the Ho-Hoey the affairs of each church come before the whole assembly, acts as a stimulating and wholesome influence upon all—pastor, preacher, deacons, and church members alike. Any remissness in the preacher, any unkindness among the members, any glaring case of wrong-doing, as well as any special methods of successful work, or encouraging items of information,—all these can be brought forward, and the resulting publicity and discussion are most helpful and salutary.

This year, before this part of the programme was reached, however, certain matters left over from last year were dealt with. Several pastors read essays which they had been asked to prepare on such live and weighty subjects as "Chinese Betrothal and Marriage Customs," "the advisability or otherwise of admitting a man with two wives into the Church."

With regard to the first, it was refreshing to hear these Christian men manifesting their deliverance from the thralldom of bad social customs by advising so strongly *late* betrothals, and even later marriages; suggesting that the young people themselves should be allowed more say in their marriages; in seeking to abolish the harmful custom of bringing girls into the family as future wives for their sons, while still in infancy, or when quite young; in admitting that there are cases when betrothals to heathen sons (or daughters, as the case may be) ought to be broken off. In fact, the essays were so good that a hope was expressed by many that they should be printed, and efforts are being made to that end.



With regard to the more difficult question of admitting a man with two or more wives into the church, there was a considerable difference of opinion, and it was felt impossible to move in the matter without further discussion, so it was remitted for another year. Oddly enough it seemed as if the younger men were in favour of such admission, while the older men were against it. One does not want to be stricter than our Lord Himself would be, but it is not an easy question to decide one way or the other, so it is left for more careful consideration and earnest prayer. After these matters, passed on from last year's gatherings, had been put on one side, the business of hearing reports from each church seriatim then began, and took us two full days, as there is no attempt to do things hastily or carelessly. It is not necessary for me to mention each church by name, as I could fill a whole number of the RECORDER, were I so to do. But it will suffice if I pick out a few churches where some special features of interest occurred.

1. The Chang-chew east gate church has called its preacher to be pastor, and so he was ordained in April last, making the ninth 'living' ordained native Christian pastor in connection with our London Mission here. This church is entirely self-supporting, and is in a vigorous condition. Two other churches have also called their preachers to be pastors, one at Giam-khoe in the Tio-thoa county, and the other at Soa-io in the Hui-an county. Both of these men are to be ordained this spring, one in February and the other in April. This will then bring our total number of ordained pastors up to eleven. This large number of ordained pastors is a noteworthy feature of the work in the Fukien province, not in one Mission only but in all, and points to a sturdy and independent type of character that does not yet seem to be so prevalent in other parts of China. For it is a fact that the small staff of foreign missionaries that we have in Amoy, especially in our London Mission, could not possibly take charge of so large and widespread a work as is ours, were it not for the valuable support we get from these consecrated native pastors. All honour to them for their share in our arduous duties and for their self-denial and enthusiasm in the cause of Christ and in the extension of His kingdom among their fellow-countrymen. Many of them could earn far more in other walks of life, and not a few have resisted rival attractions in order to devote their lives to the service of God and their fellow-men.

2. Several churches, too, have raised large sums of money for the building of new chapels, notably Giam-khoe, which has contributed over \$2,000.00; Tio-thoa, over \$500.00; Khoe-lam, over \$450.00; a new church in the Ting-chiu region, over \$500.00; and the Amoy and Quemoy churches, as well as the Chang-chew,

Sin-kio church, which have collected a good deal, but as the totals are not yet known, I cannot give them. These latter will come into next year's amount. It is these extra efforts that have raised the sum given for all purposes to some \$4,000.00 above the average, for the total for last year (1902) is actually some \$13,900.00 against about \$9,000.00 for 1901. This is truly a large sum when the membership is considered, 2,564 adults in full fellowship, with about 3,000 enquirers, many of whom help in these subscriptions, though not all by any means. But we are proving in this field that in spite of bad harvests, drought, plague, cholera, fires, and other calamities, the Chinese can give to the Lord's work when their hearts are touched. Many of us would not have been surprised to have seen the contributions *down* this past year, whereas the opposite is the case, proving to my mind, not only that the Chinese Christians can give if they wish to, but also that the Holy Spirit is moving in our midst, and teaching the people the grace of giving as a necessary part of a truly consecrated Christian life. Moreover, the contributions towards the native mission work in the Ting-chiu prefecture were larger by \$100.00 than the previous year. Our aim is that every church should do *something*, however small, towards this great work, and if every church did as well in proportion to its members as some of them do, we should easily double the amount given yearly. As it is, it comes to a little over \$800.00, exclusive of the amounts given by the foreigners—missionaries and other friends interested. For so far the Home Board has granted nothing to this work, save one sum of \$100.00 for the travelling expenses of the missionary; the natives have done nobly.

3. In reference to this native mission work in the Ting-chiu prefecture, a few words may not be amiss. It is now eleven years since it was begun, and the progress made is most encouraging. We now have six separate churches with two out-stations and an adult membership of 196, 37 baptised children and about 200 enquirers preparing for baptism. Moreover, we have come to a definite arrangement with our friends, the English Presbyterian missionaries of Swatow, to divide the southern part of the prefecture. The Hakka branch of the E. P. Mission has been working for a long time in one of the counties—Eng-ting—and though we had already recently opened chapels in the two other adjacent county towns of Shang-hang and Bu-ping, we have passed these over to our Hakka brethren, with the exception of a section in the north-east corner of the Shong-hang county, where we have two good churches, and which is on our main road from Leng-na-chiu to Ting-chiu, so that, whereas eleven years ago no Society was at work in this prefecture, we now have two Societies represented,

and Christian work being done in five of the counties out of the eight. It is a specially difficult district to work, because of the many varieties of dialect, but we are now training our own young men to be preachers in the district itself, and the native pastor in charge is giving much of his valuable time to preparing these young fellows for their future work as preachers.

One of the most encouraging signs in connection with this work in Ting-chiu is the intelligent interest which all our older churches have taken in it, not only by subscribing large sums every year towards the expenses of management, but by wanting to get all the information about it from time to time, and we have tried to meet this by getting the pastor to write a full account of the whole enterprise from the beginning, and this will be printed and distributed shortly. There can be little doubt but that the older churches have been blessed themselves as they have tried to bless others.

4. One point deserves mention, and then I must bring this article to a close, lest I weary my readers. An important subject was brought up on the last day of our meetings and made the matter of earnest prayer, viz., how to increase the spiritual life of our churches and how to stimulate the pastors and preachers to more determined efforts to bring outsiders into the church. Evangelistic missions on home lines were proposed, but it was felt impossible to start these off hand, so the matter was referred for more prayerful consideration and will come up again next year. It is not unlikely, however, that some missionaries and native pastors may make the experiment during this year, and so we may have some results to work upon when next we discuss this vital subject.

For to conclude with this, all our organization, all our plans and schemes, all our methods of work, have for their ultimate object the sanctification of the church and the salvation of men. *Consecrated Christians banded together to work for the salvation of their fellow-countrymen*; this after all is the supreme necessity. And all our meetings are only worth the time spent upon them in so far as they help towards this end. This year the series of meetings were well up to the average, and a spirit of harmony and good fellowship was manifested right through, and it would seem impossible for all these native workers and delegates to meet together and share in such gatherings without getting great good. There were many tokens of the manifest presence of the Holy Spirit in our midst, for both the regular meetings and the prayer meetings were most helpful and stimulating. One can but hope and pray that all our churches may in consequence be more united and earnest during this year, and that they may increase in numbers and in-

fluence as well as grow in holiness and grace. Indeed, may God our Heavenly Father grant this, not among these churches alone, but in all the churches over the whole of this great Empire.

TABLE OF STATISTICS OF THE LONDON MISSIONARY SOCIETY, AMOY, CHINA, AS LAID BEFORE THE HO-HOEY, JANUARY, 1903.

I. *Foreign Missionaries.*

Clerical missionaries ... ..	5
Medical missionaries (one, a lady doctor) ... ..	3
Wives of missionaries (one at home) ... ..	4
Unmarried lady missionaries ... ..	4

II. *Native Agents.*

Ordained native pastors ... ..	9
Unordained native preachers ... ..	65
School teachers (boys) ... ..	45
School teachers (girls) ... ..	10
Bible women ... ..	15

III. *Churches and Members, etc.*

Separate church organizations ... ..	52
Separate out-stations ... ..	37
Self-supporting (entirely) ... ..	25
Self-supporting (partially) ... ..	27
Church members (communicants, adults) ... ..	2,564
Baptized children .. ...	1,216
Enquirers and adherents ... ..	3,002
Baptized during 1902 (adults) ... ..	213
Baptized during 1902 (children) ... ..	101
Deaths during 1902. ... ..	137
Net increase in the year ... ..	79
Scholars in boys schools ... ..	725
Scholars in girls schools ... ..	226

IV. *Money collected by the Native Christians.*

For schools, boys' and girls' ... ..	\$ 1,700.00
For pastors and preachers, church expenses and building, etc. ... ..	\$11,435.00
For the work in Ting-chiu ... ..	811.00

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Total, \$13,946.00



## "Illustrations."

BY J. DARROCH.

*(Continued from p. 66, February number).*

## ANECDOTES AND INCIDENTS FROM CHINESE BOOKS.

THE Dream of the Red Chamber is a book well known to Chinese scholars and has been admired by not a few foreigners. The following is the opening page of the story and an attempt to write the interpretation thereof.

When Nü Wa 女媧 repaired the heaven, she went to the great barren hill 大荒山 (or may be 大謊 is meant) in the limitless void, i. e., chaos 無稽崖 (suggesting a baseless story or parable) and repaired twelve *chang* in height, four square and twenty-four *chang* in width. (Note the numbers in the parable. The *twelve* represents the months of the year, the *four* the seasons, and the *twenty-four* are the Chinese solar terms into which the year divides). She chose 36,501 blocks of stone, but only used 36,500 pieces, having a single block left over. This single stone being rejected, was cast into green hill hollow, but having been refined it had already possessed itself of a nature, and went and came, being great or small at its own will. Seeing all the other stones had been used and only itself was unfit to be selected, it murmured and repined against itself, sorrowing day and night. While in this despondent state there came one day a Taoist and a Buddhist priest. The Taoist said: "Here is a pure and brilliant stone; really it seems very desirable." The Buddhist balanced the stone in his palm and said to it, smiling: "From your appearance one would judge you to be an intelligent article, but you are of no real value. It is necessary to write on you a few characters, then all who see you will recognise your mysterious nature. You may then be taken to the place of bustle and strife, of courtesy and intellect, of love and pleasure, of wealth and ease." When the stone heard these words it was greatly pleased, and said: "Please tell me what characters you will engrave upon me; what place will you take me to?" The Buddhist laughed and said: "Don't ask, when the time comes, you will know; but who can tell how many years, how many ages, in what place or at what time," and shaking his sleeves as he arose, with his Taoist friend he disappeared in a cloud of wind. The Author points the moral of his tale in rhyme;

Unfit to build the azure skies,  
For years on dusty earth it lies,  
Ere birth began, what death concealed,  
For man's behoof is here revealed.

The story is a fable composed of tears and sighs.  
 To write the Book was foolish,  
 He who reads aright is wise.

Now this is an allegory. The writer means his figurative language to be understood just as much as Bunyan expected his readers to understand what was meant by the city of destruction or the delectable mountains. We could read into the parable even more than its author meant. The remarkable stone is evidently *man*, whose life is made up of days and months and years, as is suggested by the numbers used. We are taught that man, though dwelling here on earth, is truly a denizen of another and better country, for this stone is really a bit of the sky broken off and left lying amongst rubbish on the dusty earth. It repines, too, against its lot in being put to no higher use, as I suppose few even of the lowest and least civilised men have not at times had stirrings of their higher nature, premonitions of a higher lot they might aspire to. The proverb expresses it 心猶天高命如紙薄, "My aspirations are high as heaven, my fate is thin as paper." But the Taoist said: "It is of no real use until a few characters have been stamped on it." What characters are these? Without doubt the five cardinal virtues 仁義禮智信—Benevolence, Righteousness, Propriety, Wisdom and Truth, which the Chinese sages taught were the natural heritage of every man. This witness is true. Only as man is endowed with conscience and acts conformably thereto does he differentiate himself from the brute and prove to all the true and heavenly origin of his being.

#### ANOTHER INCIDENT FROM THE SAME BOOK.

We hear it sometimes said that marriages are made in heaven. Here is a Chinese parable with the same teaching. The stone being rejected from use in repairing the skies, wandered at its will until it reached the home of the immortal, whose office it is to awake from illusion. That immortal recognising something uncommon about the stone, placed it in the red chamber, calling it the immortal gem of the red palace. This stone, wandering by the spiritual river, saw there the pleasant red fairy flower and daily watered it with sweet dew and thus after many moons, receiving the essence of nature and being nourished with sweet dew, it became able to cast off its vegetable nature and put on the form of humanity, becoming a beautiful woman. Daily she wandered afar from the boundary of murmuring heaven. When hungry she fed on fruits of desire 情菓 and slaked her thirst at the fountains of sorrow 愁水. but because she had not been able in any way to recompense his bounty who had nourished her into being there wa

sorrow in her heart and an unsatisfied longing in her bosom. She said, I have been nurtured by the dew of his compassion. I cannot return this to him, but if he descends to earth and becomes a man, I too will go with him and give him in return all the tears of my life time, and thus in measure at least my heart shall be satisfied.

Here then is a very pretty fable.

The Chinese say of a happy marriage 前世有緣. "There was a reason for it in a former state of existence;" for in their philosophy we creatures of a day have been born, have died, and been reincarnated times without number. To read the fable: The gem of the red chamber is the soul of man dwelling in the chamber of his heart. The watering the fairy flower who feeds on the fruits of desire and drinks from the fountain of sorrow, is an attempt to explain that strange thing we call affinity but which we no more understand than the heathen do. The lady's vow that she will recompense her lover by giving him the tears of a life-time is a picturesque way of saying she will be a faithful helpmeet, and so merge her identity as she does her name in that of her husband. There is also in the Scripture a high and holy mystery of marriage. It is at least interesting to find this dim heathen foreshadowing of that doctrine which in spite of all the light we have still remains a mystery.

#### THE MAGIC MIRROR.

This story is gruesome in its suggestiveness. They say the fashion in novels is tending towards the realistic, but I am sure there is not much in any literature more realistic than the narrative which precedes this story. A certain Kia T'ien-tsiang 賈天祥 fell in love with his neighbour's wife. The lady knew of his passion, but was much annoyed thereat, and to cure him of his infatuation made an assignation to meet him in a certain passage way. When the time arrived, the amorous youth stole softly with beating heart to the trysting place, and after enduring agonies of hope, alternating with terror, lest he should be discovered, found himself between two doors and compelled to shiver through the dreary watches of a winter's night. Even this did not cure the ardour of his desire, and he obtained a second tryst only to find himself betrayed and caught by some of the lady's relatives. With characteristic Chinese diplomacy he wrote for each of his two captors an I. O. U. for Tls. 50, saying on the face of the bill that having lost so much money by gambling he had borrowed this sum from these friends. He was then ordered to hide in a corner while they sought a means of exit for him, and while in this undignified posture his discomfort was increased by being drenched from an

overhead window with malodorous liquid. These mishaps, together with his unquenchable heart-burning for the lady, brought on a disease which threatened to terminate his existence. By day he suffered from lassitude and blood-spitting; by night he slept fitfully to wake from disturbing dreams. When his life was despaired of it happened that one day a lame Taoist passed his residence calling out that he was able to cure all manner of obscure diseases. The sick man hearing his call, insisted on the priest being brought in. He then begged him to save his life. The Taoist said: "This disease of yours cannot be cured by medicine. I have a precious thing which I will give you. If you daily gaze on it your life may yet be preserved." He then produced from his bag a mirror which had this peculiarity, that the back as well as the front was mirrored, so that it could serve as a looking glass. On the back was written 風月寶鑑, "the mirror, or warning of licentiousness." Handing it to Kia Tuan he said: "This thing was brought from the borders of chaos 太虛元境, 'the temple of empty perception' 空靈殿, and was made by the immortal who presides over the instruction of youth. It cures all wandering thoughts and uncontrolled desires, but one thing is imperative: you must only look on the back, never on the front of the glass. Beware! Beware!! In three days I will return for my talisman" Having said this he slipped out and disappeared from sight. The sick man said to himself: "This priest seems to have something uncanny about him. I will try his cure." He then picked up the mirror and looked on the back, but was terrified to see a grizzly skeleton leering at him from the inside. Kia Tuan in horror threw down the mirror, crying out, "This priest has scared me to death." But "let me see," said he, "what is on the front side." He now looked on the front, and was delighted to see the lady for whom he had conceived such an inordinate passion standing alone in a room, smiling and beckoning him to come. He seemed to pass, through the mirror, into the room and, for a season, revelled in the dear delights of love. The lady accompanied him to the door and bowed him out. In truth the violence of his emotion had exhausted him and, with a cry, he fainted on his pillow. Recovering consciousness his eye fell on the mirror, but it had turned over and only the gaunt skeleton mocked him from its depths. He toyed with it for a while, then turned it over and again his lady-love beckoned him to her arms. Locked in her embrace he was transported with ecstasy, but when he would have come out from her boudoir it seemed to him that two men came forward with chains and seized him. "Wait," the bystanders heard him say, "till I get my mirror." His hands then groped for the glass on which his staring eyes rested till it fell from his nerveless hand,



and in a burst of cold perspiration he struggled for a moment, then ceased to breathe.

The story is gruesome, but it is true to reality. The magic mirror with its two sides is Imagination and Reflection which set before us Illusion and Reality. Kia Tuan saw in his riotous day-dream his fair and yielding lady-love. That was illusion. The reality was the skeleton which portrayed the death to which his uncurbed passion was hurrying him. But we see the same parable in other forms. The gambler sees in one side of his mirror unbounded wealth, unbroken ease and a long life of happiness. The reality is poverty, hardship and disgrace. The poor, hard-worked and underfed chair-bearer or coolie lies down on the earthen floor of the comfortless inn. His opium pipe is a magic mirror to him, and he dreams that he is pampered and warmed, and reclines on beds of ease. In the morning he sees reality when he rises stiff with cold, his limbs numb from contact with the damp earth, hungry and miserable. It was illusion when the rich fool said: "Soul, thou hast much good laid up for many years; eat, drink and be merry." It was grim reality when God said: "Thou fool; this night shall thy soul be required of thee." Keep thy heart with all diligence, for out of it are the issues of life.

孫策 SUEN TSIEH.

One of the best known historical characters in China is Suen Tsieh, or, as he was nicknamed, 小霸王, "The Little Tyrant," tyrant to be understood in its older and better sense. Being inadvertently wounded in the chase Suen Tsieh consulted a disciple of Hua-t'o 華陀, the famous father of Chinese medical science. The physician ordered him rest and quiet for a hundred days. During the time of his enforced idleness he heard that the great General, Tsao Tsao, had spoken of his military powers with contempt. Stung by the reproach he called a council of war to discuss the best plan of attacking his enemy. Leaning over the balcony that day he noticed a commotion in the street beneath and was indignant to see his chief officers treating with every mark of distinguished respect a person in the garb of a Taoist priest. He expostulated with his counsellors, but was assured that this man, whose name was Yü Kih 于吉, "with luck," was no common conjurer but one who had, by long meditation, so possessed himself of the secrets of nature as to be able to call down rain or drive away storms at will. Angered at what he considered the superstitious obstinacy of his people, Suen Tsieh demanded that the Taoist should be brought to him. To the "Little Tyrant's" contemptuous questions the magician modestly replied that he had a reputation which he knew was ill deserved. He confessed that he had learned something of the arts by which

famous wizards of old had called down rain at their pleasure, but demurred that he was a poor scholar and not in any way worthy to be compared with those who had condescended to be his teachers. Suen Tsieh angrily declared he had no faith in such pretensions, and to prove their truth or falsity peremptorily demanded that Yü Kih 于吉, at once erect an altar, and by the morrow at noon satisfy the parched earth with needed rain or his life should pay the forfeit of his non-success. In vain the Taoist declared that all his arts were still subservient to heaven's high decree; equally in vain did the officers standing around plead for an extension of the allotted time.

Opposition only made their master more furious. In a burst of passion he declared that if a man could bring rain from heaven by prayer at all he could bring it as easily in a day as in a month! Fearing the effects of such a storm of wrath on his yet unhealed wound the officers were fain to be silent and let events take their course.

The altar having been erected the magician proceeded to that trial of his powers, on the issue of which depended the question of life or death. He unloosed his hair, letting it fall down over his shoulders, and with his flowing robes, all unbound, began to pace the platform in ceaseless gyrations, repeating his prayer formula as he moved about. Ere midnight the rain fell, and before noon the next day the country was flooded, while still the dark clouds poured forth their torrents. Suen Tsieh again called the Taoist to his presence and cursed him, for that he was a master of black art and having been compelled to bring rain against his will he meant to ruin the kingdom by floods. He then ordered him to cause the rain to cease before nightfall or be prepared to suffer for his failure. Again the Taoist ascended the platform and, lying flat on his back, his face and bare bosom exposed to the drenching rain, he shouted his demand to the skies that the rain should cease. Immediately the clouds parted, and ere long the rain ceased.

Coming again into the presence of Suen Tsieh that angry king declared that such an uncanny person should not be suffered to live, and in spite of the entreaties of the queen mother and the exhortations of his counsellors, insisted on his instant execution. Yü Kih's ghost took dire vengeance on his murderer. From that hour Suen Tsieh was a haunted man. When they handed him a basin of hot rice he saw the steam curling upwards and shaping itself into the flowing robes and taunting smile of the Taoist. Angrily he dashed the basin to the ground and retired supperless to rest. Looking into the mirror as he disrobed he saw, not his own face, but that of the magician he had murdered. Seeing his rage and fearing for his life should the unhealed wound

burst open, the queen mother came and begged her son to go to a certain temple near and burn incense, either to beseech the gods' protection or to appease the murdered ghost. For a long time he refused, alleging his disbelief in all idols and priests. When, ultimately, his consent was won, it was apparent to all that, against his own judgment, he deferred to his mother's wish. But no amount of persuasion would induce him to bend his knee in the temple. The queen mother knelt and prayed the gods to pardon her strong-willed son. When, after much persuasion, Suen Tsieh consented to throw a handful of incense into the great censer, the cloud of smoke which rolled upward twisted itself into fantastic wreaths, assuming the form of the famous wizard. In a towering rage the tyrant ordered his soldiers to set the temple on fire. Standing at a distance watching the flames as they darted upwards it seemed as though Yü Kih was flitting hither and thither through the burning house. Suddenly Suen Tsieh grasped his javelin and hurled it at the form of his enemy. A soldier stepped from the ranks as the missile left his master's hand and received the full force of the blow. They picked up the dead man and found it was he who had been commissioned to deal the death blow to the priest. Nemesis had now overtaken him for his share in his master's crime. Suen Tsieh fell into a paroxysm of rage; his wound burst open afresh and he was carried home to die. He calmly arranged the affairs of his kingdom, gave directions regarding his aged mother, and died as he had lived an avowed disbeliever in all idols, charms, ghosts or prayers.

Now this story bears, in many respects, the stamp of truth. Suen Tsieh is in Chinese history the beau ideal of the brave but uncultivated soldier, as Kwan Chang, now worshipped as the god of war, is of the chivalrous knight, of whom it is said 文武斌斌真君子, "He who is equally skilled in letters as in arts is the true princely man." Such an act as the decapitation of the Taoist is, therefore, in strict accordance with what is known of Suen Tsieh's character. That he was haunted by the ghost of his victim is also exceedingly likely. We are such stuff as dreams are made of. Surrounded by superstitions which in his buoyant health he despised, in the time of his weakness distraught fancy may well have conjured up the ghost of the murdered priest. When Herod heard of the fame of Jesus he said: "This is John, whom I beheaded." His adherents conjectured that Elias might have returned to earth or that a new prophet had arisen. But Herod said: "No, it is John. He is risen from the dead." Dead to all the world beside, John was alive to the gulfy king. Mark the words "whom I beheaded!" A world of unavailing remorse is in the sentence. John alive and

mighty works showing themselves forth in him and "I beheaded him!" Alas! What, then, shall become of me?

Two lessons may fairly be deduced from the above incident. One is, that though our sins die their ghosts *will* not be laid. There was no one to call Suen Tsieh to account for the murder of the priest, yet he died for his crime as surely as though he had been arraigned, condemned and executed with all the sanctions of a recognized tribunal. So with all our sins. They are sure of a dread resurrection unless the black record is atoned for by sincere repentance and wiped out by the pierced hand of Jesus.

Secondly, we may from this story point out to our converts a much needed criterion by which they may test the truth of the too numerous ghost tales so commonly current among the Chinese. It will be well to point out that Suen Tsieh really saw Yü Kih, yet Yü Kih really was not there to be seen, else why was it that only Suen Tsieh could see the priest? Had the Taoist been actually present every one could have seen him as well as the man who ordered his execution. That he could be seen by no one besides proves that the apparition was a product of Suen Tsieh's own disordered imagination. It is worth while making this point clear to the Christians that they may know how to answer their heathen friends when they are told just such incidents as that of Suen Tsieh to prove the reality and power of some idol.

(To be continued.)

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## Educational Department.

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REV. J. A. SILSBY, *Editor.*

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Conducted in the interests of the "Educational Association of China."

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### *Courses in Economics.*

BY C. M. LACEY SITES, PH.D.

THREE years ago, at the request of the Editor of the RECORDER, I was presumptuous enough to attempt a discussion of materials for economic studies in China. The courses in Economics had not, at that time, been organized in the Nanyang College, and the suggestions made were purely theoretical. Economics has now been taught, either through a semester or through a full



year, in four classes, namely, the three upper classes of the Preparatory School, and the lowest (and, so far, the only) class in the Collegiate Department. Some notes upon this experience are now offered with a view to eliciting comparison and discussion by other teachers for our mutual advantage.

#### GENERAL PLAN.

The general subjects for the four years' courses are:—

I. (PREPARATORY 4TH YEAR).

*First half year*—Elements of Production;  
*Second half year*.—Elements of Distribution.

II. (PREPARATORY 5TH YEAR).

*First half year*.—Economic history;  
*Second half year*.—Elements of Exchange.

III. (PREPARATORY 6TH YEAR).

*First half year*—Systematic study of principles, with especial reference to the relations of consumption and production;  
*Second half year*.—Systematic study of industry and trade and of social economics, with especial reference to the relations of Exchange and Distribution.

IV. (COLLEGIATE 1ST YEAR).

*First half year*.—Money, banking and elements of commercial laws;  
*Second half year*.—Public finance.

As to TEXT-BOOKS, none have been found, as yet, suitable to be placed in the pupils' hands for the work of the courses marked I. and II. Hence these have been given as "lecture courses" in the very simplest significance of the term. The regular METHOD which has generally worked well, has been, in the case of these lower classes, to give three days to one topic. On the first day the subject is presented and explained; it is illustrated, and the interest of the pupils is enlisted and their apprehension of the theme is tested by eliciting impromptu illustrations from them; and the eye is brought into the service of the understanding by means of an outline of the subject written by the teacher on the blackboard and copied by the pupils on paper. For the second day's preparation each pupil is required to bring in the outline, re-written and elaborated, with original illustrations. These are read and discussed in class; perfected outlines are put on the black-board by various pupils who have developed distinctive modes of presentation, and all take note of new suggestions which will make their own statements more complete. At the same time individuality is encouraged and mere form is discouraged. For the third day's

preparation permanent note-books are brought into use, in which each pupil has stated the theme as completely and in as good English as he can; then the teacher examines the books critically, for with these beginners, accuracy of English expression is still a prime object of the course.

VALUABLE HELPS in Courses I and II are such works as Andrews' Institutes of Economics, which gives suggestive outlines, and Ely's Outlines of Economics, which covers the whole field in a breezy way. For the first half year of Course II, many salient points may be found in Warner's Landmarks in English Industrial History, and there are several other books more or less like this. These courses are given in English with occasional digressions into Chinese. For some topics pupils have been referred with good results to Mr. Yen's translation of Adam Smith; and I have no doubt Dr. Martin's work and others might be profitably employed for collateral reading. However, the plan of the work contemplates the use of English as a basis. In these elementary courses the pupils are not sufficiently advanced to make much use of collateral works in English, and it is desirable, too, that they have a manual, as a guide, in the interest of orderly progress. Possibly the lecture outlines that have been followed will be published for the use of our pupils next year.

For Course III a very satisfactory text-book is used by the students, namely, Marshall's Elements of the Economics of Industry.

For Course IV, the first half year is planned as a "Seminar," the students now being qualified to use reference books in English. In the second half year, Plehn's Introduction to Public Finance has been used as a text-book, but I think a better one can be found.

In order to get practical views, classes have, by the courtesy of the managers of Shanghai's industrial enterprises, visited a paper mill, cotton mills and a silk filature, and have written excellent reports of their observations, besides using these and other local facts to point economic principles.

#### SUPPLEMENTARY NOTES.

Considering the unique conditions in which we work, it may not be out of place to add a few words on the spirit and purpose of the course with especial reference to the peculiar problems which China presents to the teacher of Economics.

*The Pedagogic Problem.*—The students, in beginning the course, are neither juvenile nor mature. They know almost nothing of scientific methods of thought and study; but they have been through tomes of the lore of Cathay and are crudely acquainted with many phases of practical economics. The necessity of presenting the subject in an elementary but not in a juvenile form causes

a part of the difficulty of getting suitable English text-books. Another part of the difficulty arises, of course, out of the fact that text-books prepared in England or America derive both plan and illustration from a field of experience generally foreign to Chinese thought. Working without a text-book has the advantage of forcing the pupil out of his inbred habit of memorizing mere words. For this reason a simple syllabus is preferable in the early part of the study.

*Arrangement of Subjects.*—Similar considerations dictate the plan of our courses. Course I is largely conversational and inductive, the principal object being to lead the pupil to analyze and classify facts of every-day observation. Course II begins by introducing facts from Western economic history, partly for the purpose of bringing Chinese conditions into proper perspective and relief. One prime cause of the stagnation of Chinese civilization has been its lack of vivid apprehension of the contrasted civilization of the West. Another sort of data in which Chinese education is utterly deficient is taken up under the subject of exchange, namely, exact statistics. International exchanges give opportunity for a study of Chinese Customs' returns. Statistical facts complement the historical facts of the first half year. Having been introduced to a body of facts, the student is ready for the theoretical work of Course III, which conforms to Professor Marshall's admirable method and begins with the fourth rubric of the classical economists, Consumption. From his higher point of view the student may now safely indulge his native proclivity for deductive reasoning; and in the study of such topics as population and subsistence, industrial training, conditions of health and strength of the population, the organization of industry and the use of machinery, he will find a rich field for applying established principles to the conditions of his own country.

*The Practical End.*—What has just been said suggests, finally, the utilitarian side of the teacher's service. China presents, on a scale unrivalled elsewhere, the joint domination of scholasticism and utilitarianism.—her scholarly classes indifferent to money-making, her laboring masses indifferent to everything else. It is the business of the teacher of economics to bring scholarship into the service of common life. Emphasis should be placed on China's immediate need—the development of her physical resources. In Western Europe and America the prime concern of economists is no longer production but distribution; not machinery but equity in dividing the proceeds. China industrially is about in the position of England a century and a half ago before the industrial revolution. Her pressing problem is still production,—the bringing of

what nature has bestowed into the service of man. The teacher of economics must make his work correlate with that of the teacher of applied chemistry, of agriculture, of mineralogy and of engineering. Less than this he cannot do, but he can do much more. He will teach men that the highest happiness as well as the highest efficiency is attained by giving scope to spiritual and altruistic motives; he will train men to serve the state by teaching them intellectual honesty which is closely akin to moral uprightness. He will remove the science of human well-being from the limbo of the books and give it flesh and blood and a soul. He will help to develop in China's own teachers and statesmen that practical solicitude for the people's good which the books ascribe to the ancient kings and which Tennyson described in his lines to Frederick Dennison Maurice:—

“How best to help the slender store,  
How mend the dwellings of the poor;  
How gain in life, as life advances,  
Valor and charity, more and more.”

NANYANG COLLEGE, 20th February, 1903.

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### *Meeting of the Executive Committee.*

#### EDUCATIONAL ASSOCIATION OF CHINA.

THE Committee met at McTyeire Home, February 3, 1903, 3 p.m.  
Present: Dr. Parker, *Chairman*; Dr. Sites, Miss Ferguson and Mr. Silsby. There were also present by invitation: Revs. F. E. Meigs, J. P. Bruce and Darroch, representing the Mandarin Romanization Committee. After prayer by Mr. Darroch, the minutes of last meeting were read and approved. The names of Rev. H. Olin Cady and Rev. J. Steel, B.A., were proposed for membership in the Association and approved.

Dr. Parker reported that he had sent in a letter to Consul-General Goodnow regarding the pirating of books, but had not yet received a reply. He also reported that the preparation of a Chinese catalogue was well underway.

The General Secretary reported that copies of the Appeal to the Mission Boards for trained teachers, etc., had been sent to thirty-three persons connected with twenty-three Societies in the U. S. A. and that he was now waiting for a promised list of British Societies before sending them.

The Committee approved the printing of 2,000 copies of a Chinese Writing Book by Rev. E. Box—estimated cost \$67.23.



After consultation with members of the Mandarin Romanization Committee, it was agreed to print 1,000 copies of a small Primer, 300 copies of a Syllabary and 1,000 copies of the Gospel of Mark in the Committee's system of Romanized; the latter only on condition that the Bible Societies did not see their way clear to take it up.

Dr. Sites was appointed a committee of one to suggest a plan for preparing an educational exhibit at the St. Louis Exposition.

It was voted, That the General Secretary be given ten copies of the Records of the last Triennial Meeting to be sent to educational authorities in other countries in exchange for their reports.

The Secretary of the Executive Committee was authorized to send six copies of the Records to publishing houses from which the Association had received favors.

The Committee adjourned to meet March 6th, at 5 p.m.

J. A. SILSBY,

*Secretary.*

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### Notes.



LITTLE book containing 600 colloquial phrases in English with the Ningpo Romanized in the opposite column, has done service for many years and has been helpful both to foreigners learning Ningpo colloquial and to Chinese in learning English. Mr. Young Ling-lien, teacher of English in the Church Mission School at Hangchow, has translated the Ningpo sentences into colloquial Mandarin and added 900 sentences and 497 foreign proverbs, with English and Mandarin in parallel columns, so that the book now contains in all 1,997 phrases. It will no doubt be found very useful in its enlarged form. It is for sale at the Mission Press, Commercial Press, and Diffusion Society's Depôt, Shanghai. Price thirty-five cents.

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Rev. J. Macgowan, of Amoy, wrote to the Mandarin Romanization Committee: "In this region our churches have grown in intelligence and piety, because we have given the Christians the Bible in their mother tongue, a duty incumbent on every missionary that comes to China. This has been possible with us only through the Roman letters. We have the whole of the Old and New Testament as well as a considerable body of literature in the Romanized system and now the Chinese Classics are being issued in the same. Those sacred books are no longer the monopoly of the learned, but can be read by the most ignorant of our old women."

Mr. Wang Hang-t'ong has added another useful book to those which he has already prepared. A "General Descriptive Astronomy" (天文問答) is the name given to it. It is neatly printed and illustrated, and, like all of Mr. Wang's work, is the result of years of practical study and careful experiment with the boys in a day-school at Shanghai. Not finding the kind of book which he felt was needed, he determined to prepare one himself, and now after a careful study of both Chinese and English books, he gives the result to the public. He hopes that this will be found a "practical intermediate book" and will help to dispel superstition and enlighten the minds of Chinese youth, leading them to a reverent belief in the Creator and Ruler of all. The book is in the form of a catechism, which form, he believes, is best suited for the present needs of China, but it is not intended that the answers shall be committed to memory. The questions are intended rather to assist in an intelligent study of the subject in hand, and we are inclined to think that for most of the schools now in existence in China Mr. Wang's method is better than that which is generally preferred by teachers who have been trained in normal schools. The book is in easy Wên-li, and is printed by the American Presbyterian Mission Press. Price \$1.00.

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The Committee on Mandarin Romanization elected by the Educational Association of China have recently held a fortnight's session in Shanghai. The task to which the Committee addressed themselves was four-fold: (1). To determine upon a system of phonetics by which all known sounds in the different mandarin dialects could be represented. This task was a comparatively simple one, for the pathway had been made easy by the previous labors of such men as Wade, Giles, Mateer, Williams, and Baller. (2). To take a given list of characters and represent in parallel columns, according to the system of phonetics already agreed upon, the pronunciations of each character in all the mandarin dialects known to the Committee. This was the most laborious part of the work which the Committee had to do. A list of over three thousand characters, comprising all the characters in the New Testament, together with all in Sheffield's lists of "very common" and "common" characters was made, and the pronunciations of each of these characters in Peking, West Shantung and Nanking were noted, while the pronunciations of Sheffield's list of "very common characters" were also noted in the Hankow, Manchuria, and Szechuen dialects. These pronunciations were all taken from lists especially prepared for the use of the Committee by well-known linguists in each of the six sections mentioned. (3). To deduce from the comparative list thus

prepared such laws of variation between the several dialects as might be apparent. In this connection discoveries were made, many of which came as a surprise to the members of the Committee. They all tended to strengthen the convictions of the Committee as to the practicability of a standard system of spelling to be used by all mandarin sections alike. (4). To determine, tentatively, a standard spelling for each character in the list of 3,000. These will be printed in the form of a syllabary, and, together with a primer for the teaching of the system to Chinese, and an edition of one of the Gospels, will be published at as early a date as possible for circulation among friends of Romanization for their examination, testing in actual use, and sympathetic criticism. Until these books appear we refrain from making any detailed comments on the system.

## Correspondence.

ALLIER ON MISSIONS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In your number for this month, Dr. Ashmore, going on with his campaign against *Catholic policy*, gives long extracts from Allier's "The Troubles in China and Christian Missions." Without any doubt the learned writer is free to adopt Allier's views and to applaud his conclusions favourable to Protestants and hostile to Catholics. But Dr. Ashmore says nothing about Allier's religious confession. It will be but fair to all and may be useful to some of your readers to know that although the book has been published in *Paris* and in the French language by a Frenchman, the author nevertheless is a Protestant and member of a French Protestant society.

With due regards,

H. B.

WHERE IS NESTOR?

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: There are many uses to which the RECORDER is put and

they are all valuable in their way, but there is another service which it could render to many a struggling man in all parts of the empire. I say struggling, for who has not felt the torture of trying to clothe abstract ideas in neat and intelligible Chinese? Could not a page be set apart monthly for suggesting brief translations of the more difficult abstract terms and expressions in common use, especially in connection with theology and morals? I do not mean such words and phrases as are already covered by the many aids to the study of Chinese which now exist, but the really difficult and subtle ideas that seem to defy adequate expression except by means of a superabundance of words. There must be many men, like myself, engaged in teaching the deeper mysteries of life who long to be able to save students the unnecessary labour of recording whole sentences when neat definitions of two or three words would do. Could not a page be put at the disposal of some senior missionary of wide experience in theological teaching and deep knowledge of the subtleties of the

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Chinese language? All questions could be sent direct to him, and to lighten his labours and conserve space he would be at liberty to ignore any question already answered in the books that exist.

There is another question which you will please allow me to ask. Why don't authors of books on theology, ethics and other subjects, in which many difficult abstract terms are employed, issue, say at the

back or beginning of each volume a glossary in English? The need is great, and the extra labour and cost of meeting it would be a trifle. I have made the suggestion personally to one or two authors, and they acknowledged its wisdom and promised to adopt it. Inexactness in these subjects is fatal to useful study.

I am, yours sincerely,

OMEGA.

## Our Book Table.

Mrs. Nevius has kindly authorized the sending of a copy of the *Life of Dr. Nevius*, free, postpaid, either in Wên-li or Mandarin, to any missionary applying for the same who states that it is for a native helper. Address all requests to the Presbyterian Mission Press.

Mr. Ma Ming-hoh, whose book, **字學新纂**, was reviewed in the *RECORDER* a few months ago, was in Shanghai during the sittings of the Educational Association's Committee on Romanization and materially assisted the Committee by the advice he is so well qualified to give on the tones and pronunciation of Chinese words in Nanking. Mr. Ma's book will be found of great value to Chinese teachers who desire to qualify themselves to teach Romanization. If the missionary who is studying the language will bring this book under his teacher's notice the result will be to materially increase the said teacher's efficiency. The book is on sale at the Diffusion Society's Dépôt. Price 50 cents.

The Gospel for the Heathen **廣勸方針**.  
By G. W. Greene, D.D., China Baptist Publication Society, Canton. Price two cents.

A book of twelve leaves, easy Wên-li, giving suggestions about

preaching to the heathen. After emphasizing the importance of preaching, it mentions some things which do not need special prominence in preaching to those comparatively ignorant of the Gospel, and then points out some of the things which ought to occupy the foremost place in our preaching.

**Chronological Tables of the Chinese Dynasties.** (From the Chow Dynasty to the Ch'ing Dynasty). By Theodore Wang, graduate of the University of Virginia. Edited by Professor E. R. Lyman, of Shansi University. 1902. Printed by the Shanghai Printing Co. 103 pages.

This handy volume enables the reader to see at a glance the contemporaneous dates of Christian and Chinese chronology without the trouble of hunting up the facts in some cumbersome tome. For instance, under A.D. 1033 he finds that 仁宗 of the Sung dynasty was in the 11th year of his reign. The Chronology begins with 武王 —B.C. 1122— and ends with 光緒 —1902. The book will prove a *vade mecum* for students and translators.

S. I. W.

*The East of Asia.* December, 1902. Shanghai: North-China Herald Office. Price \$1.50.

The praises we have lavished on the former numbers of this beauti-

fully produced magazine are equally well deserved by the number before us. Again we have clearly printed letterpress embellished by half tones and good specimens of Chinese xylographic art. The reader's attention is, however, soon drawn to the variety and quality of the literary matter. There is diversity without medley in the contents. Without any sense of incongruity you have in the same covers an ode in honour of the Emperor by H. E. Chang Chih-tung, and a racy account of a house-boat trip by the genial minister of Union Church. The two most notable contributions are on Chinese Jews by Mr. Edward Isaac Ezra, and on Chinese Music by Mrs. Timothy Richard. The excellence of the latter is already well-known to missionary readers, and the former is characterised by patient investigation and practical philanthropy. It is certainly astonishing that a small settlement of Jews should be able to survive the vicissitudes of nearly two thousand years in the heart of China, and Mr. Ezra will have many well wishers in his efforts to save the remnants.

Mr. John Archibald writes regarding "Yü's Tablet;" Theodor Metzelthin supplies a character sketch of Kublai Khan; Mr. Bone speaks of the Kwang-nga University at Canton, whilst C. Fink has a lengthy account of Sicawei and all that well-known name stands for. The good humour of Mr. Darwent's account of a visit to the T'ai Hu is irresistible. His happy, off hand yet graphic style is in the literary world what Phil May's strong, easy, telling pictures are in the artistic.

G. M.

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The Twenty-seventh Annual Report of the Central China Religious Tract Society. 1902.

Every one will rejoice to learn that this Society has shared in the

general expansion of usefulness among printing societies of all kinds, which betokens the approach of the time when the Press shall come to its own in China. "Far more tracts and books than in any previous year" is the encouraging opening of the Report. Even 1898, the annus mirabilis by Reform, with its 1,470,699 (pages or copies is not stated) is exceeded by the 1,700,521 of 1902. Dr. John, the revered President, told the annual meeting that in 1876 the circulation was only 9,000! Verily his child has grown somewhat!

The Society depends mainly on its old list of publications, among which Dr. John's still easily hold their own for popularity and usefulness. We note that a Geography Primer and Ricci's Euclid have been brought out as educational works. The latter venerable work, which was first issued between 1552 and 1610, is still thought good enough to reprint. We presume the copyright has long ago expired, and the problems and theorems of Euclid are quite as much Protestant as Roman Catholic. Surely educational works may as well be issued by a Religious Tract Society as by the China Educational Association or the Diffusion Society. These kindred Societies have not yet divided the literary field into "spheres of influence," and they need not. They are all working for one end, and so let them all print religious and educational books as they are guided. And what is the end? Dr. John well put it at the annual meeting: "The first aim of the church is to make the Chinese good, and by making them good, and through making them good, to make them strong." Non-Christian educators may aim at the latter, but among Christian workers and Christian societies it is an axiom that the former is the supreme goal of effort.

The Society rejoices in having been the means of distributing the first lot of books and magazines ever distributed at the M. A. examinations in the capital of Hunan. We would like to have been told what books were given away on this occasion. The Diffusion Society, we understand, sent some of its books and Dr. Allen printed a special edition of the *Wan Kuo Kung Pao* for distribution in Chang-sha. How it must have rejoiced the heart of Mr. Archibald and his coadjutors, as he puts it, "competing with Mr. Carnegie in his grand work of giving away libraries!"—a counterblast to Chou Han.

The employment of colporteurs is a marked and successful feature of the Society's operations. The main source of support is a yearly grant of \$500.00 (gold) from the Religious Tract Society of Upper Canada (Ontario). An interesting fact in their experience is that "most people who purchase books desire something that gives a good general view of the whole scope of the Gospel," i.e., the sale of very small tracts is relatively less than that of the larger ones. The small tracts will always be needed, but the day has now come when the Chinese want more; they buy whole Bibles and large *t'ao*. This is only what we might expect of such a literary nation. But it shows further that the buyers are seriously searching into the truths of the Christian religion. We may add here that they are willing and able to pay the cost price, too, so that Societies need not go on semi-donating as they had to in the older days. The deficit of Taels 965.94 was reduced to 524.94 before the annual meeting dissolved. Let those who have never done so, send a donation at once to Rev. Joseph S. Adams, Secretary and Treasurer, and get a catalogue by return post.

D. McG.

#### NOTE ON SCHERESCHEWSKY'S BIBLE IN CHINESE.

By Dr. W. A. P. MARTIN.

Yesterday the mail brought me a complete copy of this great work, which for many years we had been waiting for. In classical Chinese it may be regarded as the consummate fruit of a tree planted by Dr. Morrison nearly a century ago.

In the meantime Medhurst, Legge, Bridgman, Culbertson, Goddard and others had spent their lives in trying to confer on China the boon of a perfect version of the Holy Scriptures.

Not one of those translators failed of good results, but not one of them reached the *ne plus ultra*; nor do I assert that absolute perfection has been attained by Bishop Schereschewsky in his new version. All that I claim for him—a tremendous claim to be sure—is that like the aspiring youth in Longfellow's *Excelsior* he has entered a region where there are no foot prints above him. He has gone higher than any similar enterprise in the course of the last century.

Two conditions were obviously indispensable to prepare him for the work of a Bible translator, a profound acquaintance with Hebrew and Greek and an equally thorough knowledge of classical Chinese. In the first of these Bishop Schereschewsky surpassed all his predecessors and in the second he compares favorably with the best of them.

He seems, in fact, to exhibit the marks of having been raised up as a chosen instrument for carrying out this sacred enterprise. Born of Jewish parents and trained for the office of Rabbi he read Hebrew from his childhood and gained an uncommon familiarity with the literature of the Old Testament. Becoming a Christian and pursuing a course of study in a theological seminary, where he became a pro-



ficient in Greek, something turned his attention to China—the great field in which all these acquisitions were to find their application.

To make them effective he required a knowledge of Chinese, and this he obtained by a prolonged residence at the capital of the empire, where he attracted much attention by his enthusiasm and success in study.

His earliest effort as a translator was, along with other missionaries, in rendering the New Testament into Mandarin. This—as if beginning to realize his vocation—he followed up by a translation of the Old Testament into the Mandarin dialect. It was the work of years, and so well done that it is not like to be superseded soon if ever.

Yet all this was only a prelude to the crowning task of his life. Mandarin is the spoken language of a part of China, but he was destined to give the Chinese version of the Scriptures in the written language of the whole empire.

At one time there was great danger that he would be diverted from this object. His talents and learning led to his selection as Bishop of all the American Episcopal Missions in China. In such a diocese what time could he have found for the work of translation?

A mysterious providence removed all doubt as to the character of his future work. Smitten with a fever he lost the use of hands and feet and felt compelled to resign his bishopric, but the disease had left his mind unimpaired, and he resolved to devote his remaining days to the work of translating the Bible into the classic language of China.

What a tableau to illustrate the pursuit of an intellectual task under difficulties! His accomplished wife carried on his correspondence, a loving daughter ministered at his side and a noble-hearted son bore him on his shoulders from study to his dining room.

Nearly fifteen years were passed in unremitting labor, and the result is before us in this magnificent volume.

His remaining years, few or many, will find ample occupation in revising it for successive editions. The 'Bishop's Bible' (to borrow a well known title) is sure to be recognized at once as a high authority, and in the course of time it may even supersede all rival versions.

I shall not enter on a detailed criticism, nor even point out any of the passages in which the Bishop has improved on his predecessors. Suffice it to say that there is not a chapter in which an attentive reader will not be struck by variations from our English version as well as from previous versions in Chinese.

These changes, for the most part, are not revolutionary, but in almost every instance they throw so much light on the text that to read this translation is as good as a commentary. It is printed in Japan for the American Bible Society.

W. A. P. M.

#### WUCHANG.

Proverbs and Common Sayings from the Chinese, together with much Related and Unrelated Matter, interspersed with observations on Chinese Things-in-General. New and Revised Edition by Arthur H. Smith, Thirty years a missionary of the American Board, author of "Chinese Characteristics," "Village Life in China," "China in Convulsion." Presbyterian Mission Press, Shanghai. Price \$4.00.

This is the luminous and comprehensive title of the new edition of what appeared in 1888 as simply "The Proverbs and Common Sayings of the Chinese." This style of title page reminds one of the custom of authors in previous centuries when it was thought proper to fill the title page with a summary of the contents of the work. But it has its advantages. No one need now pass this book by under the

impression that it is a mere concatenation of examples. We have here the Proverbs, etc., of the Chinese plus the genius of Mr. Smith, and it is not necessary to tell our readers what that means. *Quod tetigit, ornavit.*

The original edition contained explanations of about 1,900 phrases—Proverbs, Couplets, Odes, etc. What the second might have been but for the Boxers we learn from the author's statement that "five compendious volumes containing between 8,000 and 9,000 Chinese proverbs, etc., carefully and repeatedly annotated by the best available Chinese assistance, the whole elaborately indexed, together with numerous other volumes intended as helps, went up in smoke at the destruction of the Methodist Church in Peking, 1900". The task of extending the collection Mr. Smith seems to relegate to younger shoulders, for he thus concludes the present volume: "Should the patient reader who may have followed us thus far, be moved to complain of the exiguous assortment of difficulties here collected he should be pacified by the assurance that he may be able without serious trouble to gather as many more for himself."

Mr. Smith has predecessors in the same field, Dolittle and Scarborough, but he does not follow the usual practice of compilers. He does not incorporate their proverbs in his own work, but runs his scalpel through a few of their prodigious blunders and passes on. It should, however, be said that Mr. Smith in 1888 thought Scarborough's Collection good enough to be revised and reprinted. So far, this has not been done. It certainly occupies a distinct field and should not be neglected by the missionary. Let it be used along with Smith.

Of course this second edition is an improvement on the first, though

we have used the first for years without any feeling that it could be improved. There have been some elisions as the author warns us. We miss some of the most brilliant similes of the earlier edition, but their exuberance has been pruned away. The result is a loss of scintillating wit, though a gain of symmetry. The general "make-up," too, shows that the Press has advanced since 1888.

A glance at the table of Contents, which by the way was wanting in the first edition, will show the enormous range over which the "patient reader" is here invited to roam. After the Introductory Chapter on the importance of Chinese proverbs, and the way to study them, then come chapters on Quotations from the Classics and other standard Books, on Antithetical Couplets, on Poetical Quotations, on Proverbs containing Allusions to Historical, Semi-Historical, Legendary, or Mythical Persons or Events, Proverbs relating to Specific Places, or persons or events of merely local importance, on Puns and other Linguistic diversions, and finally two chapters on Miscellaneous Proverbs. There will be many a surprise in store for the reader of all or any of these chapters, but we would advise anyone with a fatal tendency to what Oliver Wendell Holmes calls verbiage to avoid reading the chapter on Puns.

The late Y. K. Yen reviewed the first edition of this book in the CHINESE RECORDER of October, 1888. He said: "When one visits the British Museum, at first he is delighted with every object he sees, but after a while his interest begins to languish, though each succeeding room is more and more interesting, until at last he fags out and says: Well, it takes weeks or months to see it all, I must leave and come again. Thus it is with Mr. Smith's Book; it is full of in-

struction and entertainment, but one cannot read it as any other book." With this judgment most who have used the book will doubtless agree. But that is no fault of the author. It inheres in the subject. No one reads a dictionary clear through, except Japanese who are learning English, but we from the West can scarcely be expected to attain to such a height of perfection. Most of us are like the animal referred to in the following line, borrowed from the author himself, 大路上的驢子東一口西一口. Or, we use it as we use Dr. Brewer (to quote our author again), to bring up pearls that have become unstrung at a single dive.

But there is no excuse for the man who does not read, mark and inwardly digest the Introductory Chapter, which treats of the whole subject of Proverbs, their value, variations, number, currency and especially the way to study them. The three lines of suggestion are grouped under the Ear, the Mouth, and the Hand. In the first edition these were buried at the end of the book, but now no one, even the laziest, can miss them. We would like to point out that if anyone

takes to heart these suggestions, he will find that he will not only learn Chinese proverbs, but the whole spoken language. The author deems the Eye not worthy of rank with the first three, and yet most learners of Chinese overwork the Eye, and shamefully slight the wonderful trio, who wait to minister to them as none else can.

If you lay those lessons well to heart, you will be at least set on the right road, even if you are not tempted to wade into the luscious meadows beyond. If you think that the study of what this book contains is of problematical value, read the italicized sentence on p. 36: "*By persistently following out the clue afforded in Chinese proverbs, almost everything of interest relating to China and the Chinese will sooner or later come to light.*" In this sentence we see how Mr. Smith prepared himself for writing his incomparable works on Chinese Life and Character.

On page 8 we note that the "moats" of the first edition survives in the Second. It should, of course, be "motes," but this is only a mote in the sunbeam.

D. McG.

### *In Preparation.*

Editor: D. MACGILLIVRAY, 41 Kiangse Road, Shanghai.

(Correspondence invited).

Milner's Egypt ... S. D. K.

Life of Akbar ... S. D. K.

Twentieth Century

Physics ... S. D. K.

Twentieth Century

Chemistry ... S. D. K.

Story of Geographic

al Discovery ... Rev. W. G. Walshe,  
S. D. K.

Growth of the Em-

pire ... Rev. W. G. Walshe,  
S. D. K.

Wallace's Russia ... Rev. J. Miller Gra-  
ham, Manchuria,  
for S. D. K.

Latest Russian His-  
tory ... S. D. K.

Man and his Mar-  
kets ... S. D. K.

Commercial Geogra-  
phy of Foreign

Nations ... S. D. K.

Economics of Com-  
merce ... Rev. F. Morgan,  
Shansi, for S. D. K.

Book of Sir Galahad, Rev. W. G. Walshe,  
S. D. K.

White's School Ma-  
nagement ... Miss G. Howe, for  
S. D. K.

Principles of Western Civilization ...	Rev. D. S. Murray for S. D. K.	Andrew Murray's Spirit of Christ (Mandarin) S. D. K.
Little Lord Fauntleroy (for girls' schools) ...	Miss White, Chinkiang.	Andrew Murray's Abide in Christ ... D. MacGillivray.
History of Modern Peoples ...	Rev. W. G. Walshe, S. D. K.	Christian Ethics ... Do.
A School Geography, by Herbertson ...	Rev. W. G. Walshe, S. D. K.	Bunyan's Grace Abounding ... Rev. C. W. Allen.
Sun, Moon and Stars, Agnes Gilberne ...	Rev. W. G. Walshe, S. D. K.	Hodder's The Life of a Century, 1800-1900... S. D. K.
Life of George Müller.	Rev. F. W. Baller, C. I. M.	Matheson's Spiritual Development of St. Paul S. D. K.
Via Christi ...	Miss White.	Seeley's Expansion of England ... Rev. James Sadler.
Fabiola, a Tale of the Catacombs (Mandarin Revision of Wên-li) S. D. K.		Indian Criminal Code. Do.
Professor A. B. Bruce's Kingdom of God, or Christ's Teaching according to the Synoptical Gospels ... S. D. K.		Training of Teachers. Do.

The Secretary of the Central China branch of the Medical Missionary Association writes to say that a "Manual of Nursing" (Mandarin) is in preparation.

## Editorial Comment.

WE are interested, and pleased as well, to learn that in the movement among the various Protestant missionary bodies in Peking, one of the first steps towards union was the proposal to unite on Shang Ti for God and Sheng Ling for Holy Spirit. We are aware that some of our friends, on both sides, will stand aghast at any such proposition. But we are convinced that if ever the Protestant body does agree on a uniform use of terms, it must be somewhat on these lines. True, both terms have strong opponents, and weighty objections can be urged against both. But the fact remains that both terms are used by a large body of missionaries and seemingly with just as much of the divine blessing on the one side as on the other. It is also true that more missionaries use the above combination than any other.

Usage would doubtless eliminate many of the objections which now exist, and when these terms became clothed upon with their proper ideas, as would inevitably be the case in the process of time, we should no longer behold the pitiable spectacle of two or three or even four versions of the Scriptures instead of one, and one missionary refusing to use a book or tract because it did not have the proper Term. But the grace of yielding will have to prevail before this much to be desired day can be brought about.

• • •

WE are glad to note the continued success of *The Chinese Christian Intelligencer*. In ordering forty extra copies for the new year, one missionary in Hunan writes: "I can find fifty Tuh Shu Ren (scholars) who will read these copies. There is



quite an eager demand here for the paper, and I hope much good will be done in this way. The paper evidently speaks for itself, and I pray the Lord will add His blessing to the seed thus regularly scattered."

Another missionary in Manchuria disposes of one hundred and sixty copies every week.

\* \* \*

THE missionaries in Korea propose to have a Missionary Conference in Seoul, September 18-25, 1904, which time will mark the completion of twenty years since the arrival of the first English-speaking missionary in Korea. Now there are nearly two hundred missionaries laboring in Korea, and the work in some parts of the Hermit Kingdom is among the marvels of modern missions. Converts are numbered by the thousands, and a land in which a thousand people can be brought together on a week night to a prayer meeting, and on a rainy eve at that, holds out promise of great things for the future.

\* \* \*

THE conclusion of sixty years of *The Friend*, a monthly paper continuously issued since 1843 at Honolulu, is marked by a number which deserves, as it will no doubt receive, a large circulation. It has a pictorial cover, with a lurid yellow sky, purple islands in the distance, a black schooner confronted with a canoe (and outrigger) propelled by three natives, with a cocoa-nut palm in the corner. It is called the American Board edition, and specially signals the formal completion of the work of that Society in the Hawaiian Islands.

Almost every aspect of the dramatic of the last four and eighty years is presented in special articles by experts, and the whole makes a wonderful showing. It is officially certified that the total cost of all the work of the American Board from 1819 to the close of 1902 is \$1,577,956.27, a sum which would not build the cheapest man-of-war, nor conduct one of our modern military campaigns for a week. The Hawaiian race is disappearing, but the work which has been done in this little island group will permanently affect the civilization of many other isles of the sea and some of the mainland bordering on the Pacific, for ages to come. Its effect is literally immeasurable, as it is inherently indestructible.

\* \* \*

WE have long had a high appreciation of the excellence of the *Church Missionary Intelligencer* and other C. M. S. publications, and now read with deep regret that Mr. Eugene Stock is retiring, on medical advice, from the editorial secretaryship of the Church Missionary Society. Many members of missionary organizations in all parts of the world, and especially the leaders, will heartily endorse the kindly sentiments expressed by the C. M. S. General Committee on his retirement and will join in the prayer that his valuable life may long be spared to the cause of foreign missions.

\* \* \*

WE feel like making another personal allusion, and that with regard to the fact that Mr. John Archibald, of the National Bible Society of Scotland at Hankow,

having completed his twenty-fifth year of "admirable service", has received hearty congratulations and a suitable presentation from his Board. From his intimate connections with Bible and Tract Societies, and living and working from such a central point, Mr. Archibald has had unique opportunities of helping on the work we all have at heart, and strenuously and faithfully has his work been performed. Very heartily, at this somewhat late date, we add our congratulations.

\* \* \*

WE are glad to note from the report to hand that the Central China Religious Tract Society have circulated during last year 276,628 calendars. Probably a higher figure will be reached this year, so that with the calendars issued by the Chinese Tract Society, the British and Foreign Bible Society, and several other missionary societies in various parts of China, the total issues of this peculiarly suitable form for spreading the truth will be considerable. Whilst several of these calendars are specially attractive in appearance and all have good letterpress we would like to see something more elaborate and that, too, prepared with special reference to native tastes and prejudices.

\* \* \*

THIS last thought has been suggested by an examination of the Chinese calendars issued by foreign insurance companies to their clients and the ordinary

colored calendar, such as has been produced so freely during the opening weeks of the Chinese new year. Many of these latter are mediocre in appearance (yellow-ochre we might almost add, considering the color used in many of them), and of course they appeal to the superstitions of the people; but when we note the adaptation to the times and the value placed upon them by the native purchasers, and also how in some cases the outlay of the publisher is appreciated (one calendar selling for ten cents in Shanghai), we wish our publishing societies would attempt something more elaborate during the coming year.

\* \* \*

OF course this is not a recommendation of the production of anything tawdry or offensive to cultivated artistic taste, rather the opposite. It is well to remember the many hours the late Dr. Faber spent in the preparation of a calendar. In choosing pictures and preparing Chinese copy he always anticipated many perusals during the year for which the calendar was prepared. A new development this year is the Chinese Almanac issued by the Chinese Tract Society, and we would not forget the three-color wall roll they issued some years ago, prepared by Mr. Langman, giving a page for each day. We believe that many a man or woman looking up from crowding, wearing duties has been helped by the perusal of the daily text.

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## Missionary News.

Dr. C. F. Johnson writes from I-chou fu : The church here, assisted by Mr. Mateer and a Chinese pastor from Wei-hsien, has just concluded five days of special meetings. Four services a day were held and the Spirit of the Lord was certainly present. The chapel was crowded every service, 150 or 200. The church members were greatly stirred up and blessed, and eight or ten outsiders took the first steps towards the kingdom.

We are all much encouraged and rejoiced.

Dr. S. A. Moffett writes from Pyeng-yang, Korea :—

Our training class this winter showed an enrollment of over 700, divided into five divisions. Our whole station force was impressed into service to provide instruction for this number of men, all most eager to learn. The class showed a very marked growth in knowledge of the Scriptures, and as it was representative of the whole church it showed that the church has reached to higher attainments in knowledge and in capacity to make good use of instruction.

Since the class closed our theological class of six students for the ministry has been in session. These are all unordained evangelists, whom we are taking from their work at certain times in the year that they may be prepared for ordination to the ministry.

Little by little we are making progress and are trusting that we may in a few years have the church so solidly grounded in Scripture truth and so provided with a Korean ministry that it will be able to stand the persecutions which are pretty sure to come upon it.

Persecution from the Roman Catholics, which some of our people are already meeting in a very severe form, is the hardest of all to meet ; the Korean officials themselves seeming powerless to protect their own people against them.

### APPEAL FOR MORE WORKERS.

A friend writes as follows :—

The following touching entry was found in the diary of the late Rev. T. C. Hood, of the Canadian Presbyterian Mission, Honan :—

"Friday, 19th September, 4 a.m. Fear I have cholera. Reached here last eve, and had severe diarrhoea. Since then worse and worse. If it is God's will that I should give over life in this little hovel, then His will be done. I should like for the work's sake to live longer. May some young man better fitted physically for the work than I have been take up the work. *May our church never give up till all the heathen about me here have heard the glad sound.* Farewell to the F. M. C. Farewell to the dear home church. Farewell to all friends. Farewell to dear father and dear sisters and brothers, each one. Farewell!—we'll meet again—and with us will meet thousands of those who now sit in darkness. God grant it!"

Thinking of our brother's last wish, which we have italicized above, we began to revolve the query started in our last month's "Editorial Note" on the Evangelization of the World in this Generation: "Have we enough missionaries?" Some seem to imply that we have, for new methods are better than a thousand missionaries. Reach the leaders and the rest will follow. Have we

enough, even, to reach the leaders? We think not. In preparation for the Decennial Conference (abandoned on account of 1900) circulars were sent out by the Correspondence Committee to collect exact information as to the needy fields in China. A few were returned before the storm broke, but they were enough to prove that even by the most liberal use of native agency, those particular provinces were sadly undermanned. We would like to see that enquiry carried to completion. We believe

the results would form an unanswerable basis of appeal for more workers. And this, by the way, is an argument in favor of an earlier date than 1907 for the next General Conference. Shall seventeen years elapse before the missionary body shall again call for reinforcements? The last call for 1,000 in five years was nobly answered. Will not the next find a similar response, especially in the breasts of those whose watch-word is: "The Evangelization of the World in this Generation?"

---

HANGCHOW, *January 31st, 1903.*

MY DEAR SIR: I again send you our Hangchow Missionary Statistics, hoping that you may find a page for them in the March RECORDER.

There has been some progress; but I do not think any of us are satisfied. One of our native pastors is proposing an association of Christians, as such, binding themselves to endeavour each to persuade at least one soul in the year to accept our Lord's salvation.

The pecuniary contributions, considering the hard times, are encouraging. In two missions some \$300, altogether, have been subscribed by natives to provide places of worship. In my own church the contributions in three pastorates are just sufficient to cover the amount of the very moderate stipends of the three pastors. Their other expenses are met partly by the interest on collections which, before the full development of the three churches, were deposited in the Hongkong and Shanghai Bank, and partly by a small and decreasing subvention from the C. M. S. Their pecuniary affairs are managed by a native Church Council, under an English chairman, representing all three "parishes." The subscriptions are paid into a common fund.

Besides church sustentation many of our people are subscribers to a Chinese Church Missionary Society which is to work in a field specially allotted for its enterprise.

May our Lord accept the efforts of what is still our infancy and grant us both stability and growth!

The dates inserted are those of the first visits of missionaries to Hangchow, etc.

Yours very faithfully,

G. E. MOULE



*Statistics of Missions whose Head-quarters are at Hangchow for the year 壬寅 ending January 28th, 1903.*

MISSIONARY SOCIETIES, MISSIONS, AND CHURCHES.		Actual Communicants.		Baptized (adults) during the year.		Applicants (accepted) for baptism.		Contributions (by Chinese only).	
		M.	F.	M.	F.	M.	F.	Church support.	Alms and Miss., etc.
CHURCH MISSIONARY SOCIETY, C. M. S.	1864, Hangchow	69	48	9	9	35		\$217.00	\$95.50
	By letters	22	20	...	...	...		.....	.....
	1876, River Hsien	31	32	8	9	23	8	35.60	6.46
	1877, Chu-kiCh., West	145	59	19	10	39	10	165.00	50.00
	Chu-kiCh., East	57	28	4	1	17	6	87.00	18.50
	P'u-kyang	5	4	...	...	10		.....	.....
Totals		520		69		148		\$674.46	
AMERICAN PRESBYTERIAN MISSION, NORTH, A.P.M.,N.	1865, Hangchow	70	54	8	4	5	1	150.54	99.76
	Sin-z	36	20	20		15		57.00	207.30
	Hai-ning	5	3	3		...		.....	6.00
	Tong-yang	44	44	17		10		10.00	21.00
	P'u-kyang	10	2	...		5		.....	.....
	Yi-wu	1	1	...		...		.....	.....
Totals		290		52		36		\$551.60	
CHINA INLAND MISSION, C. I. M.	1866, Hangchow	33	31	4	3	2	3	56.20	33.72
	Siao-san	21	19	1	...	7	8	28.60	24.00
	Chu-ki	36	20	1	1	5	2	22.50	.....
	Sin-d'en	17	4	8	...	25	5	11.00	.....
	Dong-lü	11	4	...	...	4	...	5.50	.....
	Yü-ang	24	11	3	...	17	5	21.80	100.00
	Lin-an	38	10	10	...	7	2	17.00	50.60
	An-kyih	8	4	3	2	5	1	8.70	.....
Totals		291		36		98		\$379.02	
AMERICAN PRESBYTERIAN MISSION, SOUTH, A.P.M.,S.	1868, Hangchow*	25	39	1	10	12	4	85.83	20.53
	Tien-swe-gyao	16	22	1	2	6	5	39.18	29.05
	T'ai-bin-gyao	7	8	1		3		16.54	3.45
	Tso-kyu-gyao	90	38	29		50		167.00	6.00
	Teh-ts'in								
	*Lin-an included								
Totals		245		44		80		\$337.58	
Totals reported Jan. 29, 1903		1,346		201		362		\$1,972.66	
" " Feb. 8, 1902		1,259		111		356		1,684.36	
" " Jan. 31, 1900		1,113		173		251		1,357.36	
" " Feb. 10, 1899		990		115		322		1,493.30	
" " Jan. 2, 1898		1,009		126		285		1,333.22	
" " Feb. 2, 1897		971		155		192		1,038.44	
" " Feb. 3, 1896		876		131		189		750.01	
" " Feb. 6, 1894		685		79		117		707.14	
" " Feb. 17, 1893		662		105		115		718.24	
" " Jan. 30, 1892		575		98		93		624.00	
" " Feb. 9, 1891		486		82		137		550.90	
" " Jan. 21, 1890		443		53		109		514.67	
" " Jan. 31, 1889		430		32		75		496.13	
" " Feb. 11, 1888		442		30		69		411.80	
" " Jan. 28, 1884		350		36		41		320.00	

## Missionary Journal.

### BIRTHS.

- At Yun-nan-fu, December 19th, the wife of O. STEVENSON, C. I. M., of a son (Keeth Charles).
- At Chen-tu, Szechuen, December 30th, the wife of Dr. O. L. KILBORN, C. M. M., of a son (Roland Kenneth).
- At Swatow, January 17th, the wife of Rev. JOHN STEELE, E. P. M., of a son.
- At Su-chow-fu, Anhwei, January 19th, the wife of Rev. A. E. CORRY, F. C. M., of a son.
- At Wei-hui-fu, January 30th, the wife of Dr. J. MENZIES, C. P. M., of a daughter (Isabel Ruthven).

### MARRIAGES.

- At Worcester, Mass., U. S. A., November 20th, Rev. ROBERT H. GLOVER, M.D., and Miss CAROLINE R. PRENTICE, both of C. and M. A., Wuchow, South China.
- At Shanghai, February 4th, Rev. A. R. KEPLER, A. P. M., Ningpo, and Miss JEANNETTE G. FITCH, daughter of Rev. and Mrs. G. F. FITCH, of Shanghai.
- At Soochow, February 12th, Rev. A. P. PARKER, D.D., of Shanghai, and Miss SUSIE E. WILLIAMS, both of M. E. C. S. M.
- At Shanghai, February 25th, Rev. T. BIGGIN and Miss G. SMITH, both of L. M. S., Peking.

### DEATHS.

- At Têngchow, January 18th, of scarlet fever, EUGENE SCOTT, son of Dr. and Mrs. W. F. Seymour, A. P. M., aged one year.
- At Têngchow, January 21st, of scarlet fever, FREDERICK MERLE, son of Dr. and Mrs. W. F. Seymour, A. P. M., aged six and a half years.

### ARRIVALS.

#### AT SHANGHAI:—

February 10th, Misses F. M. WILLIAMS, R. AUGWIN (returned), from England; Miss BARBARA REID, from America via England; Miss E. E.

INGMAN, from Finland; Misses L. A. BATTY (returned), J. B. JAMES and M. E. FUNK, from America, all for C. I. M.

February 10th, Mr. B. M. MCOWAN from England, for C. I. M.

February 13th, Rev. J. H. WORLEY, D.D., wife and four children (returned), M. E. M., Foochow; Miss ESTHER BUTLER (returned); Mrs. H. SHIMER and child, Miss E. A. PENNINGTON, all for A. F. M., Nanking; Rev. C. A. SALQUIST and wife, A. B. F. M. (returned), for W. China; Rev. and Mrs. W. C. NEWTON and two children, S. B. C., Shantung.

February 14th, C. F. WHITRIDGE, from Australia, for C. I. M.

February 22nd, Mr. and Mrs. F. C. COOPER, A. C. M., Shanghai.

February 24th, Dr. A. and Mrs. HOGG and three children (returned), from England; J. K. BRAUCHLI, from Germany; A. A. ERICSSON and G. W. WESTER, from Sweden, for C. I. M.; Miss G. SMITH (returned), L. M. S., Peking.

February 25th, E. FOLKE (returned), from Sweden via America; Miss M. C. BORDSON, from America, for C. I. M.

### DEPARTURES.

#### FROM SHANGHAI:—

January 31st, Miss EDITH M. SMITH, C. I. M., for England.

February 10th, T. TORRANCE, C. I. M., for England.

February 11th, T. JAMES and H. H. CURTIS, C. I. M., for England.

February 14th, H. S. and Mrs. FERGUSON and three children, C. I. M., for America; Rev. C. A. FUESSELE, wife and son, United Evangelical Ch. Mission, Chang-sha, for U. S.; Dr. and Mrs. F. L. HAWKS POTT and children, A. C. M., Shanghai, for U. S. A.

February 21st, Rev. W. P. BENTLEY, wife and three children, F. C. M., Shanghai; Mrs. J. R. HYKES and five sons, A. B. S., Shanghai, for U. S. A.

February 24th, Miss M. MURRAY, C. I. M., for England, via Sydney.

## For Young Men

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The above prices include postage. Orders should be addressed to D. Willard Lyon, Editorial Secretary, General Committee of the Young Men's Christian Associations of China, Korea, and Hongkong, 22 Kiungse Road, Shanghai. Cash payable in advance.